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OXFORD EDITIONS OF CUNEIFORM TEXTS

EDITED UNDER THE DIRECTION OF

S. LANGDON,

PROFESSOR OF ASSYRIOLOGY, OXFORD

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THE H. WELD-BLUNDELL COLLECTION

VOL. III

# LETTERS

OF THE

## FIRST BABYLONIAN DYNASTY

BY

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OXFORD

OXFORD UNIVERSITY PRESS

LONDON	EDINBURGH	GLASGOW	COPENHAGEN
NEW YORK	TORONTO	MELBOURNE	CAPE TOWN
BOMBAY	CALCUTTA	MADRAS	SHANGHAI

HUMPHREY MILFORD

1924

Collège de France - IPOA



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## PREFACE.

This volume of cuneiform texts contains an edition of tablets from two different collections. The principal part is occupied with the tablets bought by Mr. H. WELD-BLUNDELL, of Queen's College, and given by him to the Ashmolean Museum at Oxford. Of these tablets, which are here published for the first time, autographed copies will be found on the plates at the end of the book, while a transcription and a translation of those, which are well enough preserved, is attempted in the first part of the text. They closely resemble in style and contents similar collections published by Mr. L. W. KING from tablets in the British Museum, under the title *The Letters and Inscriptions of Hammurabi* (1898—1900), and by Mr. F. THUREAU-DANGIN from those in the Louvre, under the title *Lettres de Hammurapi à Šamaš-hâšir* (1924). In the second part of the book are offered transcriptions and translations of selected documents from the *Early Babylonian Letters from Larsa* (Yale, 1917), published in cuneiform by Dr. H. F. LUTZ.

The writer wishes to express his gratitude to Sir JOHN MILES, Fellow of Merton College, Oxford, for having read all the proofs and made many suggestions, several of which have been incorporated in the text, to Mr. THUREAU-DANGIN, for an advance-copy of his *Lettres de Hammurapi* and for a number of valuable corrections, some of which will be found, with others, on pp. x—xii, and while several more have already been made in the text, as well as for permission to make use of his letters in the glossary, and especially to Professor S. H. LANGDON, to whose encouragement the work is due and without whose constant help it could not have been completed; *nam quod scio omne ex hoc scio*.<sup>1</sup> He is also greatly indebted to Mr. WELD-BLUNDELL for defraying most of the costs of publication and to the trustees of the Kennicott Hebrew Fund for a grant to enable the work to be completed. Finally, he desires to acknowledge the great care which the printers have bestowed on the work; the long list of corrections, which unfortunately could not be made in the text, has been caused by the necessity under which they laboured of completing every few sheets before setting up the next block in type.

Magdalen College, Oxford.

9<sup>th</sup> July, 1924.

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<sup>1</sup> Plautus, *Curculio* 257.

## ABBREVIATIONS.

acc.	accusative.	mod.	modern.
adv.	adverb.	n.	note.
app.	apposition.	N. Hebr.	New Hebrew.
Arab.	Arabic	neut.	neuter.
Aram.	Aramaic.	nom.	nominative.
Ass.	Assyrian.	nom. prop.	<i>nomen proprium</i> .
Bab.	Babylonian.	obj.	object.
c. c.	construct case.	p.	page.
cp.	compare.	perf.	perfect.
cyl.	cylinder.	perm.	permansive.
dat.	dative.	phon. compl.	phonetic complement.
det.	determinative.	plur.	plural.
dir. obj.	direct object.	prep.	preposition.
encl.	enclitic.	pret.	preterite.
fem.	feminine.	pres.	present.
fr.	from.	pron.	pronoun.
fut.	future.	pron. suff.	pronominal suffix.
gen.	genitive.	rdg.	reading.
Hebr.	Hebrew.	sing.	singular.
id.	ideogram.	subj.	subject.
impf.	imperfect.	suff.	suffix.
impt.	imperative.	Sum.	Sumerian.
inf.	infinitive.	Syr.	Syriac.
l.	line.	unkn.	unknown.
ll.	lines.	vb.	verb.
masc.	masculine.	voc.	vocative.
mng.	meaning.		

A. B. B.	A. UNGNAD, <i>Altbabylonische Briefe</i> .	B. z. K. B. R.	ZIMMERN, <i>Beiträge zur Kenntnis der Babylonischen Religion</i> .
A. B. R. U.	M. SCHORR, <i>Urkunden des Altbabylonischen Zivil- und Prozeßrechts</i> .	C. H. or Code	<i>Code of Hammurabi</i> .
A. J. S. L.	<i>American Journal of Semitic Languages</i> .	C. T.	<i>Cuneiform Texts in the British Museum</i> .
A. O. T. U.	<i>Altorientalische Texte und Untersuchungen</i> .	Dél. Per.	V. SCHEIL, <i>Délegation en Perse</i> .
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A. W. B.	W. MUSS-ARNOLT, <i>A Concise Dictionary of the Assyrian Language</i> .	H. W. B.	F. DELITZSCH, <i>Assyrisches Handwörterbuch</i> .
B. B.	A. UNGNAD, <i>Babylonische Briefe</i> .	J. A. O. S.	<i>Journal of the American Oriental Society</i> .
B. E.	<i>The Babylonian Expedition of the University of Pennsylvania</i> .	K. A. G.	B. MEISSNER, <i>Kurzgefaßte Assyrische Grammatik</i> .
Br.	R. BRÜNNOW, <i>A Classified List of all simple and compound Cuneiform Ideographs</i> .	K. A. R. I.	E. EBELING, <i>Keilschrifttexte aus Assur religiösen Inhalts</i> .
B. z. A.	<i>Beiträge zur Assyriologie und Semitischen Sprachwissenschaft</i> .	K. A. V. I.	O. SCHROEDER, <i>Keilschrifttexte aus Assur verschiedenen Inhalts</i> .
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
















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|-------------|---|-------------------|--|
| L. I. H.    | L. W. KING, <i>The Letters and Inscriptions of Hammurabi.</i>                             | S. A. K. I.       | F. THUREAU-DANGIN, <i>Die Sumerischen und Akkadischen Königsinschriften.</i> |
| MEISSN.     | B. MEISSNER, <i>Seltene Assyrische Ideogramme.</i>  | S. S. B. T.       | H. F. LUTZ, <i>Selected Sumerian and Babylonian Texts.</i>                   |
| M. V. A. G. | <i>Mitteilungen der Vorderasiatischen Gesellschaft.</i>                                   | Sum. and Bab. Ps. | S. LANGDON, <i>Sumerian and Babylonian Psalms.</i>                           |
| O. L. Z.    | <i>Orientalistische Literaturzeitung.</i>   | T. A.             | J. A. KNUDTZON, <i>Die El-Amarna-Tafeln.</i>                                 |
| P. B.       | A. DEIMEL, <i>Pantheon Babylonicum.</i>   | T. S. A.          | H. DE GENOUILLAC, <i>Tablettes sumériennes archaïques.</i>                   |
| P. R. T.    | E. G. KLAUBER, <i>Politisch-Religiöse Texte aus der Sargonidenzeit.</i>                   | V. S.             | <i>Vorderasiatische Schriftdenkmäler des Königlichen Museums zu Berlin.</i>  |
| P. S. B. A. | <i>Proceedings of the Society of Biblical Archaeology.</i>                                | Z. A.             | <i>Zeitschrift für Assyriologie und verwandte Gebiete.</i>                   |
| R.          | A. C. RAWLINSON, <i>The Cuneiform Inscriptions of Western Asia.</i>                       | Z. D. M. G.       | <i>Zeitschrift der Deutschen Morgenländischen Gesellschaft.</i>              |
| R. A.       | <i>Revue d'Assyriologie et d'Archéologie Orientale.</i>                                   |                   |  |
| R. E. C.    | F. THUREAU-DANGIN, <i>Recherches sur l'Origine de l'Origine de l'Ecriture Cunéiforme.</i> |                   |  |
| R. T.       | J. A. CRAIG, <i>Assyrian and Babylonian Religious Texts.</i>                              |                   |  |

## TRANSCRIPTION.

The following table gives a list of the accented signs occurring in these letters with the corresponding number in BRÜNNOW'S *Classified List of Ideographs*:—

è = no. 7869; ê = no. 6236; ì = no. 5307; ú = no. 6020; ù = no. 9459; áš = no. 2;  
 éš = no. 3814; èš = no. 10500; ìb = no. 4952; ìl = no. 6143; úr = no. 4830; bé = no. 4567;  
 dú = no. 5243; dù = no. 1068; gú = no. 3202; KÁ = no. 3882; kú = (no. 11137); lá =  
 no. 10082; lí = no. 5309; lù = no. 6397; má = no. 3682; mà = no. 5414; né = no. 9181;  
 pá = no. 9410; pí = no. 5119; qú = no. 10504; RÁ = no. 4865; šá = no. 11952; šà =  
 no. 7983; šù = no. 10822; tá = no. 6645; tú = (no. 4860); tù, t̃ù = no. 7772; t̃ú = no. 1067;  
 te, t̃é, t̃i = no. 9518; yà = no. 5305; dáh, táh = no. 4534; dúb = no. 3919; GÁL = no. 2236;  
 GÁN = no. 3173; kám = no. 4036; mās = (no. 2024); sīb = no. 5635; SÍG = 11868;  
 SÍN = no. 9975; šám = no. 4678; tám (pír) = no. 7771 (7764); t̃ár = no. 359.

## CORRECTIONS IN THE PLATES.

- I, 1, 8. Read *i-ki*  *-an-ni* for *i-ki-ba-an-ni*.
- III, 7, 6. Read  *-ak-nu* for *ra-ak-nu*.
- IV, 10, 15. Read *ú-ka*   for *ú-ka-ra-ku*.
19. Read    *-ik* for *\*-\*-iq (?)*.
- VII, 20, 8. Read  *SAL. + ME* for *im*.
- VIII, 25, 10. Read  *EN* for *KIN*.
- 26, 20. Add "20" before the last line.
- XI, 33, 34. Read  *BUR* for *GIS*.
37. Read  *-ti-ka* for *bi-ti-ka*.
- XII, 38, 7. Read   *A. ŠĀ (= eqlum)* for *2 ku*.
- XIII, 40, 5. The reading *RA-za*  (*KI*) is certain (against Mr. THUREAU-DANGIN's suggestion, given on p. xi).
- XVI, 52, 25. Read  *ŠĀ* for *gal*.
- XVIII, 59, 8. Read *šu-um*  *-ša*  for *šu-um-la (?) -ša-ku (?)*.
- XXI, 65, 7. Read *[i-nu]-ma (?)*    for *[i-nu]-ma (?)* *\*-\*-\**.
8. Read *ni-in-na*  *-ru* for *ni-in-na-\*-\*-ru*.
- XXVI, 75, 19. Read *a-we*  *-am (?)* for *a-we-\*-\*-\**.
- XXVIII, 78, 30. Read  *-na* for *za (?) -na*.

# I.

## LETTERS IN THE ASHMOLEAN MUSEUM AT OXFORD.

No. IN THE TEXT	FROM	To	No. IN THE REGISTER OF THE MUSEUM
1.	Hammurabi	Šamaš-ḫâzir	1923, 7.
2.	"	"	1923, 344.
3.	"	"	1922, 260.
4.	"	"	1923, 45.
5.	"	"	1923, 348.
6.	"	"	1923, 317.
7.	"	"	1923, 441.
8.	"	"	1922, 262.
9.	"	"	1922, 263.
10.	"	"	1922, 265.
11.	"	"	1923, 44.
12.	"	"	1923, 32.
13.	"	"	1923, 37.
14.	"	"	1923, 38.
15.	"	Šamaš-ḫâzir and Marduk-nâsir	1922, 264.
16.	"	" " "	1923, 30.
17.	"	" " "	1923, 287.
18.	"	" " "	1922, 360.
19.	"	" " "	1923, 358.
20.	"	" " "	1923, 54.
21.	"	Šamaš-ḫâzir, Sin-muṣallim and colleagues	1923, 266.
22.	"	" " " "	1923, 316.
23.	"	" " " "	1923, 33.
24.	"	" " " "	1923, 176.
25.	"	" " " "	1923, 29.
26.	"	" " " "	1923, 356.
27.	"	" " " "	1923, 42.
28.	"	Šamaš-ḫâzir and colleagues	1923, 31.
29.	"	" " "	1923, 353.
30.	"	? " "	1923, 267.
31.	"	Yakûn-ašar, Šamaš-ḫâzir and Ubar-Sin	1922, 261.
32.	Awêl-Ninurta	Šamaš-ḫâzir	1923, 347.
33.	"	"	1922, 267.
34.	"	"	1923, 288.
35.	"	"	1923, 354.
36.	"	"	1923, 36.

No. IN THE TEXT	FROM	To	No. IN THE REGISTER OF THE MUSEUM
37.	Awêl-Ninurta	Šamaš-ḫâzir	1923, 319.
38.	"	"	1923, 43.
39.	"	"	1923, 351.
40.	"	"	1923, 284.
41.	"	"	1923, 6.
42.	"	"	1923, 35.
43.	"	"	1923, 314.
44.	"	"	1923, 291.
45.	"	"	1923, 350.
46.	"	"	1923, 357.
47.	"	"	1923, 286.
48.	"	"	1923, 289.
49.	"	"	1923, 56.
50.	"	"	1923, 55.
51.	"	Šamaš-ḫâzir and Marduk-nâsir	1923, 40.
52.	"	"	1923, 34.
53.	"	"	1923, 363.
54.	Sin-idinnam	Šamaš-ḫâzir	1923, 290.
55.	"	"	1923, 28.
56.	Tarîbâtum	"	1923, 369.
57.	"	"	1923, 53.
58.	Balâṭsu-tâb	"	1923, 263.
59.	Aḫanuta	"	1923, 46.
60.	Udbalananamḫe	"	1923, 320.
61.	Abišu-ilum and Anum-pî-Šamaš	"	1922, 289.
62.	Šamaš-ḫâzir	Zinû	1922, 266.
63.	Nûr-Ilabrat	"	1923, 294.
64.	Alattatum	"	1923, 328.
65.	Šamaš-liwir	Sin-mâgir	1923, 442.
66.	Ibquša	Gašrim	1923, 346.
67.	Karanatum	Ibquša	1923, 278.
68.	Ilušu-ibnišu	"My lord"	1923, 47.
69.	Ali-banišu	"My father"	1923, 49.
70.	Awêl-Amurrûm and Gimil-Amurrûm	"Our agent"	1923, 48.
71.	Eṭel-pî- . . . .	Šamaš-liwir	1923, 411.
72.	Nidnat-Sin	?	1923, 313.
73.	?	Ibi-Ilabrat.	1923, 324.
74.	Šamaš- . . . .	. . . . -Šamaš	1923, 342.
75.	Enlil- . . . .	Ili- . . . .	1923, 443.
76.	Awêl- . . . .	?	1923, 64.
77.	Sin- . . . .	?	1923, 51.
78.	?	?	1923, 41.
79.	?	?	1923, 262.
80.	?	?	1923, 52.
81.	?	?	1923, 265.

No. IN THE TEXT	FROM	TO	No. IN THE REGISTER OF THE MUSEUM
82.	?	?	1923, 352.
83.	?	?	1923, 376.
84.	?	?	1923, 39.
85.	?	?	1923, 264.
86.	?	?	1923, 359.
87.	?	?	1923, 50.

The tablets on which certain letters in this collection are written (nos. 4, 11, 12, 13, 14, 22, 27, 28, 29, 42, 49, 50, 57, 58, 63, 65, 66, 68, 69, 73, 75, 78, 82, 83, 84, 85, 86 and 87) have been so badly damaged that transcriptions and translations of them are not given; the texts are in each case to be found in their proper places among the plates, while rare words and phrases occurring in them are recorded in the glossary.

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## 1.

0. a-na (il) Šamaš-ha-zi-ir  
 ki-bé-ma  
 um-ma Ha-am-mu-ra-bi-ma  
 I I-lí-ip-pa-al-za-am ré'ûm  
 5 ki-a-am ú-lam-mi-da-an-ni um-ma šu-ma  
 3 BUR. eqlam ša i-na ka-ni-ik be-lí-ya  
 ka-an-kam  
 iš-tu šattim 4 KAM I E-ṭel<sup>1</sup>-pí-(il) Marduk  
 i-ki-ma-an-ni-ma  
 še-šu il-te-ne-ik-ki<sup>2</sup>  
 10 à (il) Sin-i-din-nam ú-lam-mi-id-ma  
 ú-ul ú-te-ir-ru-nim  
 ki-a-am ú-lam-mi-da-an-ni  
 a-na (il) Sin-i-din-nam áš-tap-ra-am  
 šum-ma ki-ma I-lí-ip-pa-al-za-am šu-ú  
 15 iq-bu-ú  
 L. E. 3 BUR eqlam ša i-na êkallim  
 ka-an-ku-šum

- R. I E-ṭel-pí-(il) Marduk iš-tu šattim 4 KAM  
 il-ki-e-ma  
 i-ik-ka-al  
 20 é-li ša<sup>3</sup> a-wa-tum ma-ru-uš-tum  
 ú-ul i-ba-ás-ši  
 wa-ar-ka-at a-wa-tim šu-a-ti  
 dam-ki-iš pu-ur-sa-ma  
 eqlam (am) ša pí-i ka-ni-ki-im  
 25 ša i-na êkallim ik-ka-an-ku-šum  
 a-na I-lí-ip-pa-al-za-am te-ir-ra  
 à še-am ša iš-tu šattim 4 KAM  
 i-na eqlim šu-a-ti I E-ṭel-pí-(il) Marduk  
 il-te-ik-ku-ú  
 30 i-na (iš)kakkim ša ilim bi-ir-ra-ma<sup>4</sup>  
 a-na I-lí-ip-pa-al-za-am ré'ûm  
 id-na<sup>5</sup>  
 à te-im di-nim šu-a-ti  
 šu-up-ra-nim

Speak unto Šamaš-hâzir, saying: Thus says Hammurabi: Ili-ippalzam the shepherd has informed me, saying: "Four years ago Eṭel-pî-Marduk seized from me a field of 3 BUR, which had been assigned to me by sealed tablet under the seal of my lord, and has continued to take the grain thereof for himself; and I have informed Sin-idinnam, saying: 'They will not restore it to me'." Thus has he informed me. I have written unto Sin-idinnam, (saying): "If, as that (man) Ili-ippalzam has said, Eṭel-pî-Marduk four years ago took (from him) the field of 3 BUR which had been assigned to him in the palace and (still) enjoys (the fruits of it), investigate carefully for me the past history of that matter in order that (?) there may be no troublesome matter (arising out of it) and restore unto Ili-ippalzam the field in accordance with the sealed tablet which was assigned to him in the palace; and determine 'at the Weapon of the god' (the ownership) of the grain which Eṭel-pî-Marduk has for four years taken for himself from that field and give (it) unto Ili-ippalzam the shepherd;" and send me an account of that case.

<sup>1</sup> The root of *eṭlu* is cognate with Arab. *عطل* *magno corpore praeditus fuit* (FREYTAG, *Lex. Arab.-Lat.*, III., 178).

<sup>2</sup> IV<sup>3</sup> from *liqâ*, connoting continued or repeated action; cp. B 112, 11 and UNGNAD, *B. B.* 192, 11.

<sup>3</sup> Apparently expressing purpose, just as *eli* denotes "for the sake of" as well as "on account of" (DEL., *H. W. B.* 63 a, 7).

<sup>4</sup> I. e. at the appointed place in the temple where the claimant, in accordance with *C. H.* § 120, had to swear to the amount of his claim; cp. A 32, 26 and 31.

<sup>5</sup> Sc. if Ili-ippalzam establishes his claim.

- O. *a-na (il) Šamaš-ḥa-zi-ir*  
*ki-bé-ma*  
*um-ma Ha-am-mu-ra-bi-ma*  
*šum-ma mu-ú a-na Larsa (KI) ù Uri (KI)*  
 5 *it-tab-šu-ú*  
*i-na pî nârâti (ZUN)*  
*ša aq-bu-kum*  
*ši-ik-nam<sup>1</sup> la ta-ša-ak-ka-an*  
*šum-ma mu-ú a-na Larsa (KI)*  
 10 *ù a-na Uri (KI)*  
*la ib-šu-ú*  
*[i]-na pî nârâti (ZUN) ša aq-bu-kum*  
*ši-ik-ni<sup>1</sup> šu-ku-un-ma*  
 R. *mu-ú<sup>2</sup>-ma*  
 15 *[a]-na<sup>3</sup> Larsa (KI)*  
*[ù a-na]<sup>3</sup> Uri (KI)*  
*li-ib-ba-šu-ú*

<sup>1</sup> Hardly "mud" (Muss-Arnolt, A. W. B. 1032 a, d), but more probably some kind of structure to regulate the running off of the water. <sup>2</sup> Between *ú* and *ma* there is an erasure on the tablet. <sup>3</sup> Or *i-na*.

## 2.

Speak unto Šamaš-ḥâzir, saying: Thus says Hammurabi: If there is water at Larsa and Ur, build no dam (?) at the mouth of the rivers, of which I have spoken to thee. If there be not water at Larsa and Ur, build dams (?) at the mouth of the rivers, of which I have spoken to thee, that there may be water indeed at Larsa [and at] Ur.

## 3.

- O. *a-na (il) Šamaš-ḥa-zi-ir*  
*ki-bé-ma*  
*um-ma Ha-am-mu-ra-bi-ma*  
*áš-šum eqil (il) Šamaš-šulûl ù (il) Sin-mâgir*  
 5 *dayânî (MEŠ)*  
*eqlam (am) ki-ma iš-tu pa-na-ma*  
*ša-ab-tu*  
*lu ša-ab-tu<sup>1</sup>*  
*i-na li-ib-bu eqli-šu-nu*  
 10 *1 SAR eqlam (am)<sup>2</sup> la tu-na-áš-ša-ar-šu-nu-ti<sup>3</sup>*

<sup>1</sup> Compare the interdict *uti possidetis*.

<sup>2</sup> The addition of the phon. compl. proves that the thing measured is not to be put in the gen. dependent on the unit of measure but in the case required by the syntax of the sentence and therefore in apposition to the unit of measure (see WALTHER in *Z.D.M.G.*, lxix, 425). Cp. A 18, 8; 24, 6; 34, 8; 44, 11; 45, 6; 53, 24; 60, 13 and 17.

<sup>3</sup> Properly *našûru* means "for take away something from a larger whole" (UNGNAU, A. B. B., 135, 5—6, n. 4).

## 5.

- O. *a-na (il) Šamaš-ḥa-zi-ir*  
*ki-bé-ma*  
*um-ma Ha-am-mu-ra-bi-ma*  
*ṭup-pî an-ni-a-am i-na a-ma-ri-im*  
 5 *a-na bá'iri (MEŠ) ù HU.DÚ.<sup>1</sup>(MEŠ)*  
*eqlêti (ZUN) i-di-iš-šu-nu-ši-im*  
*sikkat-zu-nu<sup>2</sup>*

<sup>1</sup> See *J.A.O.S.* xxvii, 298; cp. II R. 22 g 14, where the net of the *HU.DÚ.* is mentioned.

<sup>2</sup> Literally

"their stake"; cp. A 25, 18—19.

Speak unto Šamaš-ḥâzir, saying: Thus says Hammurabi: On reading this my tablet, give the fields unto the fishermen and the fowlers

*ku-ul-li-im-šu-nu-ti*  
*li-ri-šu-ú-ma*  
 10 *eqil(?)*<sup>3</sup> *ne-ib-ri-ti-šu-nu*  
 R. *ekallam (am)*  
*la ú-da-ab-ba-bu*

<sup>3</sup> Or possibly *a-na* should be read; but, if *eqil* is retained, *ne-ip-ri-ti-šu-nu* should perhaps be read and taken as a derivative from the  $\sqrt{\text{אפר}}$  (Muss-Arnolt, A.B. W. 81b); cp. *ipru* "food."

and show them their limit. Let them till (the fields), that they may not sue the palace for a field (for the satisfaction) of their hunger(?).

## 6.

O. *[a]-na (il) Šamaš-ḥa-zi-ir*  
*ki-bé-ma*  
*um-ma Ḥa-am-mu-ra-bi-ma*  
*tup-pi an-ni-a-am*  
 5 *i-na a-ma-ri-im*  
*mu-ši ù ur-ri*  
*a-la-kam ip-ša-am-ma*  
*i-na li-ib-bu 2 ú-mi*  
*a-na Bābili(KI)*<sup>1</sup>  
 10 *zi-in-ga-am*<sup>2</sup>

Speak unto Šamaš-ḥāzir, saying: Thus says Hammurabi: On reading this my tablet, night and day make (haste in) coming and reach me at Babylon within 2 days.

<sup>1</sup> If Šamaš-ḥāzir was at Larsa, which lay some 110 miles from Babylon as the crow flies, he can hardly have complied with Hammurabi's command without literally travelling "night and day." <sup>2</sup> Cp. UNGNAD, B.B. 83, 19 and 84, 19.

## 7.

O. *[a-na (il) Šamaš-ḥa-zi-ir*  
*[ki]-bé-ma*  
*[um-ma] Ḥa-am-mu-ra-bi-ma*  
 . . . <sup>1</sup> *a-la-kam i-ip-pi-ša-am*  
 5 *mu-ú ma-a-du*  
*nam-ka-ri*<sup>2</sup> *ša a-na apparim ša-ak-nu*  
*pu-ut-ti-i-ma*  
*eqlam ša i-ta-at Larsa (KI)*  
*me-e mu-ul-li*

Speak [unto Šamaš]-ḥāzir, saying: Thus [says] Hammurabi: The flood (?) makes (haste in) coming; the waters are (increasing) much. Have the reservoir (?) which has been constructed for the marsh opened and fill with water the field on the confines of Larsa.

<sup>1</sup> Possibly *[A.] KAL(?) = mlu*.

<sup>2</sup> See SCHORR, A.B. R.U., p. 143, n. 7.

## 8.

O. *a-na (il) Šamaš-ḥa-zi-[ir]*  
*ki-bé-[ma]*  
*um-ma Ḥa-am-mu-ra-bi-ma*  
*a-nu-um-ma a-we-li-e ib-bu-tim*<sup>1</sup>  
 5 *a-na šênê (ZUN) ša li-tim KI.TA.*<sup>2</sup>  
*šu-ub-ku-mi-im*<sup>3</sup>

Speak unto Šamaš-ḥāzir, [saying: Thus] says Hammurabi: I have now sent for and despatched men (ceremonially) clean to have

<sup>1</sup> Literally "pure" (fr. *ebbu*, DEL., H.W.B. 5 a), meaning perhaps ceremonially pure for the celebration of the feast. <sup>2</sup> Possibly *šaplām* "lower," so that "the lower command" would be the name of an administrative unit, "lower" being used in a geographical sense. <sup>3</sup> Properly "plucked" (UNGNAD, B.B., p. 281, under  $\text{בָּקָע}$ ).

- ú-ra-e-ra-am-ma at-tár-dam-ma  
 tup-pí an-ni-a-am i-na a-ma-ri-im  
 a-na Larsa (KI) \*  
 10 a-bi-ik  
 it-ti awêlê (MEŠ) ša a-na KA.SI.GA.<sup>4</sup>  
 e-si-hu  
 R. i-zi-iz-ma  
 KA.SI.GA.<sup>4</sup>  
 šu-ub-ki-im

<sup>4</sup> Cp. UNGNAD, B.B. 173, 13—15: ina KA.SI.GA ša 2 šigli kaspim šipátam ušabalâkim "at the feast of shearing (?) I will have 2 shekels' worth of wool conveyed to thee" (where UNGNAD conjectures "as a substitute"). There is another (and entirely different) KA.SI.GA in KNUDTZON, *El Amarna*, 244, 15.

## 9.

- O. a-na (il) Šamaš-ha-zi-[ir]  
 ki-bé-ma  
 um-ma Ha-am-mu-ra-bi-ma  
 36 GÁN eglam [(am)]<sup>1</sup>  
 5 tehi (nâr) ŠU.IGI.GAR.NE.  
 ša Dâr-ku-du-ur-ma-bu-uk (KI)  
 I Si-im-ti-šub-ta-tum  
 iš-tu pa-na-nu-um-ma<sup>2</sup>  
 ša-bi-iz-zu  
 10 \*-\*(?)-nim a am \* . . . .  
 [Either 2 or 3 lines missing.]  
 R. I A-bi-ili . . . . .  
 [15] a-na eqlim (im) šu-[a-ti]  
 la i-te-ih-hi<sup>3</sup>

<sup>1</sup> Cp. A. 3, 10.

<sup>2</sup> Cp. UNGNAD, A.B.B. 144, 5.

<sup>3</sup> Literally: "approach;" cp. A 46, 9; 52, 27; 81, 6.

## 10.

- O. a-na (il) Šamaš-ha-zi-ir  
 ki-bé-ma  
 um-ma Ha-am-mu-ra-bi-ma  
 I Ib-ni-(il) Amurrâm<sup>1</sup> akil nuhatimmi (MEŠ)  
 5 ki-a-am iq-bi-a-am um-ma šu-ma  
 20 nuhatimmi (MEŠ) awêlu E-a-dun-gi (KI.MEŠ)  
 ša qa-ti-ya  
 eglam (am) ú-ul ša-ab-tu  
 ki-a-am iq-bi-a-am  
 10 šum-ma ki-ma Ib-ni-(il) Amurrâm iq-bi-a-am  
 20 nuhatimmi (MEŠ) awêlu E-a-dun-gi (KI.MEŠ)

<sup>1</sup> A letter from Hammurabi to Sin-idinnam, dealing with Ibni-Amurrâm, the secretary of the bakers at Emutbal, probably the same person, has been preserved; see UNGNAD, B.B. 35.

the sheep of the lower (?) command sheared; and, on reading this my tablet, go unto Larsa (and) supervise the men whom I have instructed for the feast of shearing (?) and have (the sheep) sheared (at) the feast of shearing (?).

Speak unto Šamaš-hâzir, saying: Thus says Hammurabi: (As regards) the field of 36 GÁN beside the canal Šu-igi-garne—Simti-šubtatum possessed it formerly; (10) . . . . . (14) Abi-ili . . . . . shall not encroach upon that field.

Speak unto Šamaš-hâzir, saying: Thus says Hammurabi: Ibni-Amurrâm, the secretary of the bakers, has spoken thus to me, saying: "The 20 bakers, men of Ea-dungi, under my control, have not obtained possession of the field." Thus has he spoken to me. If, as Ibni-Amurrâm has spoken to me, the 20 bakers, men of Ea-dungi,

- ša qa-ti Ib-[ni-(il)] Amurrûm  
 eqlam (am) la ša-ab-tu  
 R. i-na eqlim (im)  
 15 ša ri-eš êkallim (im) ú-ka-al-lu<sup>2</sup>  
 a-na 20 nuḫatimmi (MES)  
 awêlu E-a-dun-gi (KI.MES)  
 šá<sup>3</sup> qâti Ib-ni-(il) Amurrûm  
 ki-ma nuḫatimmi (MES) [a-li]-ik(?) i-di-šu-nu<sup>4</sup>  
 20 eqlam (am) i-di-iš-šu-nu-šî-im

<sup>2</sup> Literally: "which supports the head of" i. e. belongs to the palace.<sup>4</sup> See MEISSNER, K.A.G., § 43 i.<sup>3</sup> See R.A., viii, p. 146, n. 2.

## 15.

- O. a-na (il) Šamaš-ḫa-zi-ir  
 ù (il) Marduk-na-ši-ir  
 ki-bé-ma  
 um-ma Ha-am-mu-ra-bi-ma  
 5 I I-lí-a-bi<sup>1</sup> ša Bit Ši-ma-ri-im  
 ki-a-am ú-lam-mi-da-an-ni um-ma šu-ma  
 še-e eqlim (im)  
 ša iš-tu šattim 3 KAM ša-ab-ta-ku  
 I (il) Šamaš-ḫa-zi-ir  
 10 ú-ul id-di-nam  
 ki-a-am ú-lam-mi-da-an-ni  
 a-na mi-nim še-e eqlim (im)  
 ša iš-tu šattim 3 KAM ša-ab-tu  
 L. E. ta-ak-la  
 R., 15 tuppi i-si-iḫ-tim ša ma-aḫ-ri-ku-nu  
 am-ra-a-ma  
 a-na pí-i tuppi i-si-iḫ-tim  
 eqlam (am) ù še-am  
 ana I-lí-ma-a-bi  
 20 te-e-ir-ra

<sup>1</sup> Probably an error for I-lí-ma-a-bi, as in l. 19.

under the control of Ibni-Amurrûm, have not obtained possession of the field, give to the 20 bakers, the men of Ea-dungi, under the control of Ibni-Amurrûm, as (to) the bakers their companions, a field in the field which belongs to the palace.

Speak unto Šamaš-ḫâzir, saying: Thus says Hammurabi: Ili-abi of Bit Šimarim has thus informed me, saying: "Šamaš-ḫâzir has not given me the grain of the field of which I took possession three years ago." Thus has he informed me. Why have you kept back the grain of the field of which he took possession three years ago? Read the tablet of instructions which (is) before you and restore the field and the grain unto Ili-mâ-abi in accordance with the tablet of instructions.

## 16.

- O. a-na (il) Šamaš-ḫa-zi-ir  
 ù (il) Marduk-na-ši-ir  
 ki-bé-ma  
 um-ma Ha-am-mu-ra-bi-ma  
 5 I Na-bi-(il) Sin mâr (il) Sin-we-du  
 ki-a-am ú-lam-mi-da-an-ni um-ma šu-ma  
 \* BUR eqlam ši-bi-it I-dam-ar-ši a-bi-ni  
 a]-na-ku ù A-ḫi-ra-bu-um<sup>1</sup> ša Ha-at-ta-tim

<sup>1</sup> Or "my elder brother;" but, if Ḥattatim is a place-name, Aḫi-rabûm is more probably a proper name of the same form as Aḫi-wêdum (SCHORR, A.B.R.U., 165, 5).

Speak unto Šamaš-ḫâzir and Marduk-nâsir, saying: Thus says Hammurabi: Nabi-Sin the son of Sin-wêdu has thus informed me, saying: "I and Aḫi-rabûm of Ḥattatim have taken possession of a field of(?) BUR, the possession of Idam-arši our father. Of a field of(?) BUR indeed

*ša-ab-ta-nu*

10 \* *BUR eqlam-ma ša-ab-ta-nu*

\* *BUR eqlam aḫ-ḫi a-bi-ya ša-ab-tu*

ù *eqlam (am) ša a-na ir(!)-ri-ši-im ni-id-di-nu*

*aḫ-ḫi a-bi-ya im-ku-su<sup>2</sup>-ma*

*še-am it-ba-lu*

15 *ki-a-am [ú]-lam-mi-da-an-ni*

R. [About 3 lines missing.]

..... -ú

..... -i

..... (il) *I-šum<sup>3</sup>*

..... -ni (?)

[20] . . . *BUR a-na A-ḫu-ki-nu-um (?)*

*a-na pí-i i-si-iḫ-tim an-ni-tim*

*id-na*

ú *še-am ša (il) Sin-a-ša-ri-id a-ḫi a-bi-šu*

*it-ti ir-ri-ši-šu-nu im-ku-su<sup>3</sup>*

[25] *a-na Na-bi-(il) Sin ù Ra-bu-ut-(il) Sin*

*te-ir-ra*

<sup>2</sup> Cp. SCHORR, *A.B.R.U.*, 126, 8.

<sup>3</sup> Cp. A 11, 10.

O. *a-na (il) Šamaš-ḫa-zi-ir*

ù (il) *Marduk-na-ši-ir*

*ki-bé-ma*

*um-ma Ḫa-am-mu-ra-bi-ma*

5 36 *BUR eqlum i-na ugar<sup>1</sup> Ra-ag-ga-tim*

*a-na mârî (MEŠ) Zi-ya-tum*

*in-na-di-in-ma*

5 *BUR eqlam (am) mârû (MEŠ) Zi-ya-tum*

*i-ri-šu (?)*

10 ù 5 . . . . .

[Illegible.]

R. *še-am ša 5 BUR eqlim . . . . .*

*ša ir-ri-šu i-ri-šu*

*a-na šu-ku-un-ne-e-im*

15 *la ta-ša-ak-ka-na*

*še-am šu-a-ti*

*mâ (MEŠ) Zi-ya-tum*

*ir-ri-is-su-nu<sup>2</sup>*

*li-im-ku-su*

<sup>1</sup> See n. 1 on A 20, 6.

<sup>2</sup> Apparently the emphatic enclitic particle (MEISSNER, *K.A.G.*, § 75 l).

O. *a-na (il) Šamaš-ḫa-zi-[ir]*

ù (il) *Marduk-na-[ši-ir]*

*ki-bé-ma*

*um-ma Ḫa-am-mu-ra-bi-ma*

have we taken possession, (and) our father's brothers have taken possession of a field of(?) *BUR*, and our father's brothers have exacted rent for the field which we have given to a tenant-farmer and have carried off the grain." Thus has he informed me. (16) . . . . .

. . . . . [20] Give [a field of(?)] *BUR* unto Aḫu-kinum in accordance with these instructions and restore unto Nabi-Sin and Rabût-Sin the grain which Sin-ašarid his father's brother has exacted as rent from their tenant-farmer.

# 17.

Speak unto Šamaš-ḫâzir and Marduk-nâšir, saying: Thus says Ḫammurabi: A field of 36 *BUR* has been given unto the sons of Ziyatum out of the common-land of Raggatim, and the sons of Ziyatum have cultivated a field of 5 *BUR* (10) . . . . . (12) Apply not the grain from the field of 5 *BUR* . . . . . which the tenant has raised to the cultivation (of the land); that grain the sons of Ziyatum have indeed raised; let them exact the rent.

# 18.

Speak unto Šamaš-ḫâzir and Marduk-nâšir, saying: Thus says Ḫammurabi: Sin-imguranni

5 *eglam (am) ša a-na Enlil-šâ-teritušû-šîrat*<sup>1</sup>  
*ka-an-<sup>2</sup> ku-šum*  
*I (il) Sin-im-gur-an-ni i-tur-ram*  
*MU. 2. KAM. i-te-ir-ri-iš-ma*  
*še-šu il-te-ik-ki*

10 \* *ša-at-tâm*  
*. . . šu-a-ti i-ri-iš-ma*  
*. . . . . il te ši . . .*

L. E. [Illegible.]

R. [Illegible.]

15 . . . *an \* \* \* mi-ki-iz-zu ša i-la-ki*  
*a-na Enlil-šâ-teritušû-šîrat*  
*te-ir-ra*

. . . *ĜĀN eglam (am)*  
*. . . gur si (?) mu an ki su*

20—21 [Illegible.]  
*a-na Enlil-šâ-teritušû-šîrat*  
*te-ir-šu*

<sup>1</sup> Id. *KUR.GAL.Ā.MAH.A.NI*; for the Sem. equivalent, cp. DEIMEL, *Panth. Bab.* 157 b, where *d. KUR.GAL.* is equated with Enlil, and LANGDON, *Sum. and Bab. Ps.*, pp. 151—2, l. 8, where Var. B (in n. 8) glosses *Ā.MAH.* by *ša te-ri-tu-šu ši-rum* (for which the fem. *ši-rat* should be read). <sup>2</sup> There is an erasure between *an* and *ku* on the tablet.

## 19.

O. *a-na (il) Šamaš-ha-zi-ir*  
*ù (il) Marduk-na-ši-ir*  
*ki-bé-ma*  
*um-ma Ha-am-mu-ra-bi-ma*

5 *tup-pi an-ni-a-am*  
*i-na a-ma-ri-im*  
*36 ĜĀN eglam*  
*a-na Še-ip-(il) Sin nuḫatimmim*  
*ù mârîšû*

10 *id-na*

Speak unto Šamaš-hâzir, saying: Thus says Hammurabi: On reading this my tablet, give unto Šep-Sin and his son a field of 36 *ĜAN*.

## 20.

O. [*a-na (il) Šamaš*]-*ha-zi-ir*  
 [ù (il) *Marduk*]-*na-ši-ir*  
 [*ki*]-*bé-ma*  
*um-ma Ha-am-mu-ra-bi-ma*

5 3 *ĜĀN kirâm*  
*ugar*<sup>1</sup> (*âl*) *Gu-ub-rum (KI)*  
*li-ib-bu ša bi-it a-bi-ša*  
*a-na Il-ta-ni naḫit*<sup>2</sup> (?) (*il*) *Ninurta*  
*mârat A-pil-li-šu*

10 *id-na*

Speak [unto Šamaš]-hâzir [and Marduk]-nâsir, saying: Thus says Hammurabi: Give unto Il-tâni the priestess (?) of Ninurta the daughter of Apil-ilišu a field of 3 *ĜAN* (in) the common-land of Gubrum out of her father's estate.

<sup>1</sup> Compare the Roman *ager vectigalis* with the *ugarum* of a Babylonian city.

<sup>2</sup> Apparently *SAL.ME*.

## 21.

- O. *a-na (il) Šamaš-ḫa-zi-ir*  
*à (il) Sin-mu-ša-lim*  
*à tap-pí-e-šu-nu*  
*ki-bé-ma*  
 5 *um-ma Ha-am-mu-ra-bi-ma*  
*eql Ri-iš-gir-ra*  
*ša (ál) Bi-in-nim (KI)*  
*šum-ma i-na pí-il-ka-tim*  
*ša Du-bi-kum*  
 10 *eqlum (um) šu-ú*  
*. . . . . -ni-wa-qar ša-te-ir*  
 L. E. . . . . *[te]-ir-ra-ma*  
 R. . . . . *šu-a-ti*  
*. . . . a-na (il) Sin-ú-si-li*  
 15 . . . *aḫi Ri-iš-gir-ra*  
*id-na*  
*. . šu (?) te-ma-am šu-a-ti<sup>1</sup>*  
*šu-up-ra-nim*

<sup>1</sup> Literally: "that account" i. e. an account of that affair.

Speak unto Šamaš-ḫāzir and Sin-mušallim and their colleagues, saying: Thus says Hammurabi: (As regards) the field of Rišgirra belonging to Binnim—if that field is registered [in the name of] . . . -ni-waḳar in the district of Dubikum (?), (12) . . . . .

## 23.

(Edited by Professor S. LANGDON in *A. J. S. L.*, xxxix, 140—141.)

- O. *a-na (il) Šamaš-ḫa-zi-ir*  
*I (il) Sin-mu-ša-lim*  
*à tap-pí-e-šu-nu*  
*ki-bé-ma*  
 5 *um-ma Ha-am-mu-ra-bi-ma*  
*eql ekallim ugarim ša AN . . . -lim*  
*ša idimmû (MEŠ)*  
*i-pi-ru<sup>1</sup>-ma*  
*i-ri-šu*  
 10 *še-am mi-ki-is eqlim [(im)]*  
*šu-ud-di-na-šu-nu-ti<sup>2</sup>*

<sup>1</sup> LANGDON (incorrectly): *i-pi-lu* "have taken possession of"; for *ipiru* fr.  $\sqrt{\text{𒀭𒌦}}$  see UNGNAD, *B. B.*, p. 265.

<sup>2</sup> See SCHORR, *A. B. R. U.*, p. 87, n. 8, and UNGNAD, *B. B.*, pp. 345—6.

Speak unto Šamaš-ḫāzir, Sin-mušallim and their colleagues, saying: Thus says Hammurabi; (As regards) the field belonging to the palace (in) the common-land of . . . . , which the craftsmen have tended and cultivated—make them pay the grain (due as) the rent on the field.

## 24.

- O. *a-na (il) Šamaš-ḫa-zi-[ir]*  
*I (il) Sin-mu-ša-lim*  
*à tap-pí-e-šu-nu ki-bé-ma*  
*um-ma Ha-am-mu-ra-bi-ma*  
 5 *i-na eqlim (im) ša Dâr-e-te-lum (KI)*  
*180<sup>1</sup> GÂN eqlam (am)<sup>2</sup>*  
*a-na Ta-nam-ma-tum*  
*pu-ul-ka*

<sup>1</sup> See TH.-DANGIN, *R. E. C.*, no. 510.

<sup>2</sup> See n. 1 on A 3, 10.

Speak unto Šamaš-ḫāzir, Sin-mušallim and their colleagues, saying: Thus says Hammurabi: Out of the field belonging to Dâr-eṭelum mark off a field of 180 GÂN for Tanammatum.

## 25.

- O. *a-na (il) Šamaš-ḥa-[zi-ir]*  
*I (il) Sin-mu-[ša-lim]*  
*ù tap-pí-šu [-nu]<sup>1</sup>*  
*ki-bé-ma*  
 5 *um-ma Ḥa-am-mu-ra-bi-ma*  
*a-nu-um-ma Zi-ki-ir-ù-lí-šu*  
*ù E-ri-šum akli Amurrûm (MEŠ)*  
*ga-du-um rakbî (MEŠ) ša ga-ti-šu*  
*aṭ-tár-dam*  
 10 *ù A-pil-ù-lí-šu ṭupšar šáb KIN.NU. êkallim*  
*ú-wa-e-ra-am-ma*  
*it-ti-šu-nu aṭ-tár-dam*  
 R. *a-na pí-i ṭup-pí-im*  
*ša ú-ša-bi-la-ak-ku-nu-ši-im*  
 15 *eqlêti (ZUN)*  
*a-na rakbî (MEŠ)*  
*pu-ul-ka*  
*ù zi-ik-ka-az-zu-nu*  
*ma-aḥ-ša-šu-nu-ši-im<sup>2</sup>*

<sup>1</sup> It is uncertain whether *tappi* is gen. sing. or plur.  
 pegs into the ground.

<sup>2</sup> Viz. mark off their plot by driving stakes or

Speak unto Šamaš-ḥazir, Sin-mušallim and their (?) colleague, saying: Thus says Hammurabi: I have now despatched Zikir-ilišu and Erišum, the secretaries of Ammurûm, together with the riders under his control, and I have sent for Apil-ilišu the scribe of the workmen of the . . . of the palace and despatched him with them. In accordance with the tablet which I have had conveyed to you, mark off the fields for the riders and drive in their stakes for them.

## 26.

- O. *a-na (il) Šamaš-ḥa-zi-ir*  
*I (il) Sin-mu-ša-lim*  
*ù tap-pí-šu-nu<sup>1</sup> ki-bé-ma*  
*um-ma Ḥa-am-mu-ra-bi-ma*  
 5 10 *BUR eqlum (um) i-na BU.RU.×.TAB. (KI)*  
 6 *BUR eqlum (um) i-na \* \* \* BI (KI)*  
 16 *BUR eqlum*  
*SAG \* GA.*  
 9-10 [Illegible]  
 [Several lines missing.]  
 R. [Several lines missing.]  
*I . . . . .*  
*a-na . . . . .*  
*a-na âl (?) . . . . . -ma*  
*eqlam (am) an-ni-a-am*  
 [15] *ša a-na (il) Šamaš-tukulti (ti) \* ta (?) -pa-la-ka*  
*še-a-am tábam mi-ki-is eqli-šu*  
*it-ti E-tel-pî-(il) Marduk*  
*ir-ri-ši-šu*  
*li-ki (?) -a-ku a-na (il) Šamas-tukulti (ti)*  
 [20] *id-na.<sup>2</sup>*

<sup>1</sup> It is uncertain whether *tappi* is gen. sing. or plur.  
 Weld-Blandell Collection III.

<sup>2</sup> Viz. on lease; cp. UNGNAD, B. B. 145, 6, al.

Speak unto Šamaš-ḥazir, Sin-mušallim and their colleague, saying: Thus says Hammurabi:  
 (5) . . . . .  
 . . . . . ([14]) This field, which you are measuring out for Šamaš-tukulti . . . , (and) the good grain, the rent on the field, I have taken from Eṭel-pî-Marduk, its tenant; give (it) unto Šamaš-tukulti.

## 30.

- O. [Probably two lines missing.]  
 [ù] *tap-pí-[šu-nu (?)]*<sup>1</sup>  
*ki-bé-[ma]*  
 5 *um-ma Ha-am-mu-ra-[bi-ma]*  
*a-na Ta-ri-ba-tum*<sup>2</sup>-*ma*  
*i-na Dûr-e-ṭe-el-lum* (KI)  
 180 *ĜĀN eqlam*  
*a-na eqil kurmati-šu*  
 10 *ad-di-iš-šum*  
*ù eqlam* (am) *šu-a-ti*  
 L. E. *at-tu-nu ta-ap-lu-ka-šum*  
*i-na-an-na* (il) *Na-bi-um-ma-lik*

- R. *ù (?) Kalag-gir-ra ù E-ṭel-pî-(il) Marduk*<sup>3</sup>  
 15 72 *ĜĀN eqlam i-na li-ib-bu eqil kurmati-šu*  
*ib-ta-ak-ru-šu*  
*a-na* (il) *Na-bi-um-ma-lik Kalag-gir-ra*  
*ù E-ṭel-pî-(il) Marduk*  
*áš-ta-pa-ar*  
 20 *ù at-tu-nu di* (!)<sup>4</sup>-*bi-a-šu-nu-ši-im-ma*  
*a-na 180 ĜĀN eqil Ta-ri-ba-tum*  
*ša i-na Dûr-e-ṭe-el-lum* (KI)  
*ta-ap-lu-ka-šum* (?)  
*ù bítam epšam ta* (?) - . . . . .  
 [Rest of tablet missing]

[Speak unto . . . . . and] their (?) colleagues, [saying: Thus] says Hammurabi: I have given unto Taribatum indeed a field of 180 *ĜĀN* in Dûr-eṭellum as a field for his maintenance; and mark off that field for him yourselves. Now Nabium-mâlik and Kalag-girra and Eṭel-pî-Marduk have claimed from him a field of 72 *ĜĀN* in the midst of the field for his maintenance. I have written unto Nabium-mâlik, Kalag-girra and Eṭel-pî-Marduk; and speak to them yourselves, and [do not neglect] Taribatum's field of 180 *ĜĀN*, which you have marked off for him in Dûr-eṭellum, and the house built (upon it) . . . . .

<sup>1</sup> As there is room for *-nu*, there were probably 2 or 3 persons to whom the letter was addressed.

<sup>2</sup> Probably identical with the Taribatum of A 20, 3.

<sup>3</sup> Cp. A 5, 8, 18 and 28.

<sup>4</sup> An error for *ki*.

## 31.

- O. *a-na Ya-ku-un-a-šar*  
 (il) *Šamaš-ḥa-zi-ir*  
*ù U-bar-(il) Sin*  
*ki-bé-ma*  
 5 *um-ma Ha-am-mu-ra-bi-ma*  
*šum-ma ta-na-aṭ-ṭa-la-ma*  
*i-na mi-li-im ša i-il-la-kam* (?)  
*kârû* (ZUN) *me-e šu-nu-ti la-\**  
*iḥ-ta-ta- . . . . .*  
 10 *ki-ma aq-bu-ú-ku-nu-[ši-im]*  
 (nâr) *Hu-ur-ra-am . . . . .*  
 L. E. (nâr) *Nu-ub . . . . .*

Speak unto Yakûn-ašar, Šamaš-ḥâzir and Ubar-Sin, saying: Thus says Hammurabi: If you inspect and (find that) in the flood which is coming the embankments do not [hold] those waters, [open] the canal Hurram . . . . (and) the canal Nûb- . . . . , as I have told you.

## 32.

- O. *a-na* (il) *Šamaš-ḥa-zi-ir*  
*ki-bé-ma*  
*um-ma Awêl-(il) Ninurta-ma*  
 (il) *Šamaš ù* (il) *Marduk li-ba-al-li-ṭú-ka*  
 5 3 *BUR eqil kurummatim*

Speak unto Šamaš-ḥâzir, saying: Thus says Awêl-Ninurta: May Šamaš and Marduk grant thee life! Give a field of maintenance of 3 *BUR*

a-na lî-lî-û(il) Šamaš kizê<sup>1</sup> ša (il) Adad  
 3 BUR eqil kurummatim  
 a-na lî-(!)<sup>2</sup>-id-na-tum kizê<sup>1</sup> ša (il) Adad  
 i-di-in

unto lî-lî-û-Šamaš the attendant of Adad and a  
 field of maintenance of 3 BUR unto Nidnatum  
 the attendant of Nergal.

<sup>1</sup> Id. SAHAR = kizû, (C.T. XXV, 26, 30); the reading SAHAR is established by GENOUILLE, T.S.A. 6, R. 1, 4: SA.HA.RA.NI. "his attendant." The kizû seems to have been some kind of minister or attendant of a god (as here; cp. ALLOTTE DE LA FUYE, Documents Présargoniques 59, viii, 10 of Ningirsu); of a 'patesi', (ibid., 132, ii, 10); of a king, R.A. IX, 113, iv, 12). In Sum. it is written GILZI (DELAPORTE, Inventaire, 5279, ii, 13). Formerly (ŠA or) SAHAR was read IŠ and was regarded as an error for UŠ=rêdûm; see NAGEL, in B.z.A. IV, 481—2, on King, L.I.H., 26, 4, 19; 31, 6; cp. UNGNAD, B.B., p. 313, who reads kizû and translates it Geselle. The abstract noun kizâtum occurs in SCHEIL, Dél. Per. xiv, p. 75, no. 14, 4. <sup>2</sup> An error for ni.

## 33.

O. a-na (il) Šamaš ha-zi-ir  
 ki-bé-ma  
 um-ma Awêl(il) Ninurta-ma  
 (il) Šamaš li-ba-al-li-it-ka  
 5 (il) Sin-ma-gir û Ap-li-ya-û-um  
 akil qîšâti (ZUN)  
 âš-šum gušûri û bilti-šu-nu  
 a-na êkalli i-ru-bu-ma te-im-šu-nu ad-di-nu  
 âš-šum qîšâti (ZUN) tu(!)<sup>1</sup>-rum ki-a-am iq-bi-  
 -šu-nu-ši-im(?)  
 10 um-ma a-na qîšâti (ZUN)-ku-nu la te-gi-a  
 qîšâti (ZUN)-ku-nu-ma ka(?) -aš-ra  
 ur-ra-am<sup>2</sup> i-na a-ma-ri-ya  
 a-na I (iṣ) si-ik-ki-il-tim<sup>3</sup> ša na-aq-bi-šu  
 a-we-lum be-el pi-ha-tim ú-ul ú-ba-al-la-at  
 15 an(?) -na-a-am iq-bu-šu-nu-ši-im(?) la it-ta-zu-nim  
 L.E. [šu]-nu(?) ki-a-am iq-bu-u um-ma šu-nu-ma  
 . . . hi-it-tum ša qîšâti (ZUN) te-iš-te-ni-im

R. tuppi qîšâti (ZUN) ú-ul na-ad-na-an-ni-a-  
 -ši-im-ma  
 a-na pi-i tup-pi-im šu-a-ti  
 20 i-na qîšâti (ZUN) ma-aš-ša-ri-ni  
 ú-ul nu-še-ši-ma  
 ki-a-am iq-bu-nim-ma  
 âš-pu-ra-kum  
 a-nu-um-ma a-na ši-ri-ka at-tár-da-ak-ku-šu  
 -nu-ti  
 25 qîšâti (ZUN) ma-la i-ba-âš-ši-a  
 û te-ir-ki-ti-ši-na a-na zi-tim la tu-še-iz-zi  
 i-na tup-pi-im šu-tu-ur-ma i-di-in-šu-nu-ši-im  
 qîštam û te-ri-ik-tam la te-iz-zi-im-ma  
 ne-me-tam la tu-ša-ar-ša-šu-nu-ti  
 30 a-wa-a-tum i-na pân<sup>4</sup> ekallim ma-di-iš du-  
 -un-nu-na šu-lim-ši-im<sup>5</sup>  
 ar-hi-iš a-pu-ul-šu-nu-ti-ma  
 ne-me-it-tam la i-ra-âš-šu-ú  
 û 4 BUR eqil kurummati (il) Sin-ma-gir  
 U.E. 6 BUR eqil kurummati Ap-li-ya-û-um  
 35 180 GÁN eqlam a-šar dam-ku<sup>6</sup>  
 šum-ma a-me-ir-ta-šu-nu<sup>7</sup>  
 L.E. šum-ma ša i-na ga-ti-ka i-ba-âš-šu  
 i-di-in-šu-nu-ši-im  
 eqil kurummat-zu-nu ar-hi-iš a-pu-ul-šu-nu-  
 -ši-im-ma  
 40 la ú-da(!)-ab-ba-bu

Speak unto Šamaš-hâzir, saying: Thus says Awêl-Ninurta: May Šamaš grant thee life! Sin-mâgir and Apli-yaûm, the minister of the forests, have come in unto the palace about the timber and the tithe on them, and I have given (them) their orders. Concerning the forests, the king has thus bidden them, saying: "Neglect not your forests (but) take care of your forests. When I see damage done to a single bough(?) in the whole thereof, I will not suffer the man

charged with (that) duty to live." Thus have they spoken, saying: ". . . . . thou hast repeated the . . . . about the forests; has not a tablet touching the forests indeed been given to us? In accordance with that tablet we have not indeed let the rangers be disorderly in the forests." Thus have they spoken to me, and I have sent (word) to thee. Now I am despatching them unto thee: let (them) not take on lease whatever forests there are and the . . . . thereof for a . . . . Write (this) upon a tablet and give (it) to them. Do not . . . the forest and the . . . . and let them not incur blame. (These) things are very pressing in the opinion of the palace; complete it (*sic!*) for me. Answer them quickly that they incur no blame. Give them 4 *BUR* (?) as the field of maintenance of Sin-mâgir (and) 6 *BUR* as the field of maintenance of Apli-yaûm (and) a field of 180 *GAN* wherever it is well, whether it be their . . . . or what is in thy possession. Make good their field of maintenance to them quickly that they may not sue thee.

<sup>1</sup> An error for *šar*. <sup>2</sup> Cp. LANGDON, *Sum. and Bab. Ps.*, p. 48, l. 35: *šuršûa mussulû qîšâtûa urrâ* "my gardens are torn up, my forests are damaged;" see also *ibid.*, n. 2 and *M. V. A. G.*, 1913, ii, 35. <sup>3</sup> Possibly "bough;" cp. Arab. *أشج*; "(wooden) club," (Dozy, *Suppl.* i, 596 b) and perhaps Mand. *אפל* "palm," "palm-fibre." <sup>4</sup> Literally "in the presence of." <sup>5</sup> The pron. suff. *-šim* is compounded of *-ši* "it" (fem. sing., though referring to a noun in the fem. plur., *awâtum*) and *-m*, "to me." <sup>6</sup> Cp. A 45, 11. <sup>7</sup> See MUSS-ARNOLT, *A. W. B.* 62 a: *amirtu* = "provision" (?).

## 34.

- O. a-na (il) Šamaš-ha-zi-ir  
 ki-bé-ma  
 um-ma Awêl(il) Ninurta-ma  
 (il) Šamaš ù (il) Marduk li-ba-al-li-tu-ka  
 5 áš-šum I Ì-lî-iqîš-ma TAG.GIN.NA.<sup>1</sup> šarrim  
 i-na la-bi-ir-ti-šu  
 ša i-ba-áš-šu-ú  
 2 *BUR* eqlam (lam) mu-ul-li-šu<sup>2</sup>

Speak unto Šamaš-hâzir, saying: Thus says Awêl-Ninurta: May Šamaš and Marduk grant thee life! Concerning Ili-iqîš-ma the . . . . of the king—according to his old (tablet) which is (still in existence) make good to him the field of 2 *BUR*.

<sup>1</sup> An unkn. id., probably giving the title of a royal official.

<sup>2</sup> Cp. SCHROEDER, *K. A. V. I.*, 1, i, 51 and 46, *al.*

## 35.

- O. a-na (il) Šamaš-ha-zi-ir  
 ki-bé-ma  
 um-ma Awêl(il) Ninurta-ma  
 (il) Šamas li-ba-al-li-it-ka  
 5 áš-šum eqlim ša Tukulti-Sin-i-lu-ni  
 a-we-lu-ú na-pi-iš-ta-am<sup>1</sup>  
 ú-ul i-šu  
 ki-ma ta-ad-nu-šu-nu-ši-im<sup>2</sup>  
 ma-am-ma-an la ú-na-ka-ar-ku(?) nu-ti<sup>3</sup>  
 10 i-na ki-bi-it be-el-ya<sup>4</sup>  
 áš-pu-ra-ak-kum

Speak unto Šamaš-hâzir, saying: Thus says Awêl-Ninurta: May Šamaš grant thee life! Concerning the field of Tukulti-Sin-ilâni—the men have no livelihood.<sup>1</sup> Since thou hast given (it) to them; no one shall dispossess them. By the command of my lord have I written to thee.

<sup>1</sup> Literally "life," *i. e.* livelihood.

<sup>2</sup> For *taddinušunûšim* see A 26, 20, n. 2.

<sup>3</sup> Apparently an error for *ú-na-ka-ar-šu-nu-ti*. Literally: "change them," *i. e.* the owners. The II<sup>1</sup> 1 of *nakâru* elsewhere takes the acc.

<sup>4</sup> Apparently an

of the thing changed: *e. g.* UNGNAD, *A.B.B.* 117, 19-20: *bîtam ana Idin-il) Ilabrat dayânim unakkir* "has transferred the (ownership of the) house to I." <sup>4</sup> An error for *bêliya* (gen.).

## 36.

- O. *a-na (il) Šamaš-[hā]-zi-ir*  
*ki-bé-ma*  
*um-ma Awêl-il) Ninurta-ma*  
*(il) Šamaš li-ba-al-li-it-ka*  
 5 *āš-šum A-pil-î-lî (awêl) lâsimim (?)*<sup>1</sup>  
*a-na âlim (KI) \* ar an na ik bi (?) um*  
*šar-rum i-š-li-ip-šam-ma*  
*il-li-ik ù i-ib (?) ba-al (?) ki-ta-am-ma*  
*e-zu-ub 20 GAN eqil kurummati-šu*  
 10 *10 GAN eqlam šar-rum na-da-am*<sup>2</sup> *iq-bi-a-am*  
*i-na i-wi-ir-ti-ka*<sup>3</sup>  
*10 GAN eqlam \*-š-ta i-na (nâr) La-ga-ši-tum*  
*i-di-iš-šum*<sup>4</sup> *ma*  
 R. *ar-ḥi-iš tu-ur-da-āš-šu*  
 15 *me-ḥi-ir tu-up-pi-ya*  
*šu-ub-lam*

Speak unto Šamaš-hâzir, saying: Thus says Awêl-Ninurta: May Šamaš grant thee life! Concerning Apil-ili the courier (6) . . . . . (8) he came and protested, and the king bade me give up (to him) a field of 10 GAN, apart from his field of maintenance of 20 GAN, in thy meadow. Give him a field of 10 GAN and despatch him quickly. Have an answer to my tablet conveyed to me.

<sup>1</sup> Id. *DU.E.*, apparently an error for *KAS.E.* = *lâsimim* (?); see UNGNAD, *B.B.* 66, 13; cp. p. 326.

<sup>2</sup> Or possibly an error for *na-da-an-am* "to give." <sup>3</sup> Probably a synonym of *tawirtum* "meadow" and, if so, valuable as proving that the latter is correctly referred to the  $\sqrt{\text{عمر}}$  seen in Arab.  $\text{عُمَر}$  "inundated,"  $\text{عُمَر}$  "was plentiful" (of water); it is also possibly connected with  $\text{عَوْر}$  "low ground;" cp. *imertu* in 25, 11. Otherwise the two words must be separated, *iwirtu* being referred to Arab.  $\text{عَمَر}$  or  $\text{عَوْر}$  and *tawirtu* to Arab.  $\text{تَوْر}$ ; cp.  $\text{تَوْر}$  II "left ground untilled" and  $\text{تَوْر}$  "untilled ground," (as suggested privately by Prof. BEVAN of Cambridge).

<sup>4</sup> See A 26, 20, n. 2.

## 37.

- O. *a-na (il) Šamaš-hā-zi-ir*  
*ki-bé-ma*  
*um-ma Awêl-il) Ninurta-ma*  
*(il) Šamaš li-ba-al-li-it-ka*  
 5 *āš-šum eqil kurummati I Dam-ki-î-lî-šu (?)*  
*. . . . -kittum na-di-tum*  
*. . . šu ša la pa-la-šu li-ri-iq (?)*  
*a-we-lu-û . . . ḥarranâti (?) (MEŠ)*  
*i-na ma-ša-ar a-we-lî*  
 10 *i-na êkallim (lîm) iz-za-a-az-zu*  
*a-we-lu-û eqlam (lam)*  
*la-ma-nu*<sup>1</sup> *li-ip-ra-dam*<sup>2</sup>  
 R. *iš-tu šattim \* (KAM)*  
*ša-ab-tu*  
 15 *wa-ar-ka-tam pu-ru-us-ma*  
*ba-ki-ra-ni-šu-nu*  
*še-ir-tam e-mi-id*  
*ù še-a-am ù eqlam (lam)*  
*te-e-ir-šu-nu-ši-im*  
 20 *a-na I Gi-mil-il) Marduk*  
*ki-bi-i-ma*  
*rédê (MEŠ) li-iš-ma*<sup>3</sup> *ma*  
*ḥi-bi-il-ta-šu-nu*<sup>4</sup>  
*li-te-ir-ru-šu-nu-ši*

Speak unto Šamaš-hâzir, saying: Thus says Awêl-Ninurta: May Šamaš grant thee life! Concerning the maintenance of Damqi-ilišu—(6) . . . . . (8) The men . . . . . have been put in the palace in custody of the man. The men have surely wrongfully (?) reserved (?) the field, having seized (it) . . . years ago. Investigate the past history (of the affair) and impose a punishment upon those that are bringing claims against them and restore to them

the grain and the field. Speak unto Gimil-Marduk, saying: Let the officers obey and let them restore to them their pledge.

<sup>1</sup> Apparently "evilly" *i. e.* falsely; but the form is strange. <sup>2</sup> The vb. *parādu* is unknown, except here and in No. 71, 11: either "to demand," "to claim" or possibly "to set aside," "to reserve" (cp. Hebr. and Aram. פָּרַד "to divide," Arab. فَرَدَ IV "set a thing apart") seems to suit the context of both passages. <sup>3</sup> Or "let him hear (obey) the officers." <sup>4</sup> Or: "loss."

## 38.

O. *a-na (il) Šamaš-ḥa-zi-ir*  
*ki-bé-ma*  
*um-ma Awêl-Ninurta-ma*  
*(il) Šamaš li-ba-al-li-iṭ-ka*  
 5 *a-na I (il) Sin-ri-me-ni*  
*ki-ma I (il) Lam-ma-ṣ-nu-ti*  
*eqlam kurummat-zu i-di-iš-šu*

Speak unto Šamaš-ḥāzir, saying: Thus says Awêl-Ninurta: May Šamaš grant thee life! Give unto Sin-rîmeni, as (unto) Lamma . . . nuti, a field for his maintenance.

## 39.

O. *a-na (il) Šamaš-[ḥa-zi-ir]*  
*ki-bé-[ma]*  
*um-ma Awêl-(il) Ninurta-ma*  
*(il) Šamaš li-ba-al-li-ṭa-ka*  
 5 *āš-šum eqil kurummat I I-lim-ta-ma-an*  
*ša Āl-bārîm (KI)*  
*ma-la i-na ṭu-up-pi il-ka-tim<sup>1</sup>*  
*su-mi<sup>2</sup> I I-lim-ta-ma-an*  
*ù ba-aq-ru<sup>3</sup> I I-lim-ta-ma-an*  
 10 *i-ša-aš-su-ú<sup>4</sup>*  
*a-na I Šum-iddin<sup>5</sup> mār Ī-lī-i-din-nam*  
*i-di-in*  
*la i-ta-ar-ma êkallam (lam)*  
*la ú-lam-ma-ad<sup>6</sup>*

Speak unto Šamaš-[ḥāzir, saying]: Thus says Awêl-Ninurta: May Šamaš grant thee life! Concerning the field of maintenance of Ilim-taman, belonging to Maššububu—give unto Šum-iddin, the son of Ili-idinnam, as much as (stands in) the name of Ilim-taman in the tablet touching feudal services and the claimants against Ilim-taman have demanded; he will not again inform the palace.

<sup>1</sup> The plur. of *ilku* "feudal service" and "land held on feudal tenure." <sup>2</sup> Literally: "as much as (is) the name of I." <sup>3</sup> Apparently ptep., for *bāqiru*; cp. SCHORR, *A.B.R.U.*, 219, 17 and 159, 3 (?). <sup>4</sup> Spelled as in UNGNAD, *B.B.*, 111, 2. <sup>5</sup> Id. *MU.MU.*, not *ŠEŠ.ŠEŠ.*, apparently. <sup>6</sup> Viz. lay information before; cp. SCHORR, *A.B.R.U.*, 311, 14—16.

## 40.

O. *a-na (il) Šamaš-ḥa-zi-ir*  
*ki-bé-ma*  
*um-ma Awêl-(il) Ninurta-ma*  
*(il) Šamaš ù (il) Marduk li-ba-al-li-ṭa-ka*  
 5 *I Gi-mil-lum mār Šilli(lī)-(il) Amurrûm awêl*  
*Ra-za-ku (KI)*  
*ki-a-am ú-lam-mi-da-an-ni um-ma šu-ma*  
*iš-tu zu-uh-rî-ya a-na Bābili (KI) il-ku-ni-in*  
*-ni-ma*

R. . . . . *ú-lam-mi-da-an-ni*  
 20 . . . . . *-ma(?) aṭ-ṭār-da-ku-uš-šu*  
 . . . . . *[a-we]li-e la-bi-ru-tim*  
 \*-\*-\**e(?) bi-ti-šu-nu u(?) eqil bi-ti-šu-nu*  
*li-ib-la-ak-kum-ma*  
*i-na (iṣ) kakki ša ili a-li-im*  
 25 *ši-ib ālim (KI) ù a-we-lu-ú la-bi-ru-tum*  
*li-iz-zi-zu-ma li-bi-ir-ru<sup>3</sup>*  
*āpil A-da-la-tum ù Wa-ar-du-um*

<sup>3</sup> Cp. UNGNAD, *B.B.* 12, 27.

- i-na Bábili (KI) warad êkallim a-na-ku*  
*iš-tu êkallim a-na kaparri šêni (ZUN) id-di-*  
*nu-ni-in-ni*
- 10 *i-na Ir-ši-er<sup>1</sup>-me-’i (KI) eqil bi-it a-bi-ya i-ba-áš-ši*  
*i-na tup-pí la-bi-ru-tim i(?) -na(?) bît (il) Nidaba*  
*ki-a-am a-mu-ur*  
 24 *GÁN eqil A-da-la-tum rêdîm*  
 (?+) 4 *GÁN eqil Wa-ar-du-um rêdîm*
- 15 *ugar Ši-ib-ba-na Ir-ši-it-me-’i (KI)*  
*ú Mu-ḥa-ad-da-at*
- L. E. [*i-na*] *tup-pí la-bi-ri-im ša . . . il(?) -ka-tim<sup>2</sup>*  
 . . . . . *ša-te-ir*
- a-we-lu-um a-bu-šu ù eqlêti (ZUN)-šu-nu<sup>4</sup>*  
*a-we-lu-um eqil bi-it a-bi-šu<sup>4</sup>*  
 30 *ma-ga-na<sup>5</sup> i-na (iṣ) kakkim<sup>6</sup> ša ili âlim (KI)*  
*bi-ir-ra-am*  
*ṭe-im-šu ga-am-ra-am šu-up-ra-am-ma*  
*me-ḥi-ir ṭe-mi-ku lu-uš-pu-ra-am*

Speak unto Šamaš-ḥâzir, saying: Thus says Awêl-Ninurta: May Šamaš and Marduk grant thee life! Gimillum the son of Šilli-Amurrûm, a man of Razaku, has thus informed me, saying: Since my youth have they taken me to Babylon (and) I (have been) a slave of the palace in Babylon; they have (now) transferred me from the palace for (service as) a shepherd. At Iršit-me’i there is a field belonging to my father’s house, (and) in the old tablets in the temple of Nidaba I have thus seen it stated:

22 *GÁN*, the field of Adalatum the officer;  
 (?+) 4 *GÁN*, the field of Wardum the officer;  
 common-land of Šibbana (in) Iršit-me’i  
 and (of) Muḥaddat.

(17) . . . . . (24) let the elders of the city and the old men take their stand ‘at the Weapon of the god of the city’ and let them try (the case). (27) . . . . .; (30) try (it) strictly ‘at the Weapon of the god of the city.’ Send me his whole report, and let him send me a copy of thy report.

<sup>1</sup> An error for *il*. Cp. UNGNAD, *B. B.* 12, 27. <sup>2</sup> Cp. A 39, 7. <sup>3</sup> Cp. UNGNAD, *B. B.* 268, 17. <sup>4</sup> The syntax of these lines is difficult, the nouns all standing apparently in the nom. case. <sup>5</sup> Apparently a Sum. adv. (like *MAGAL* = *danniš*) meaning “strictly, carefully,” or the like. <sup>6</sup> Cp. A 1, 30.

## 41.

- o. *a-na (il) Šamaš-ḥa-[zi-ir]*  
*ki-bé-ma*  
*um-ma Awêl-(il) Ninurta-ma*  
*(il) Šamaš-li-ba-al-li-iṭ-ka*  
 5 *áš-šum eqlim (lim) ša A-pil-(il) Šamaš*  
*ša (âl) A-ḥa-nu-ta ša im-ku-tu*  
*i-na ga-ti ḥal-ši<sup>1</sup> wa-ra-da-am*  
*ú-ul i-li-iḥ<sup>2</sup>-ma*  
*it-ta-di-a-áš-šu*  
 10 *i-na i-me-ir-ti-šu<sup>3</sup>*  
*eqlam (lam) ki-ma eqlim (lim)*  
*šu-ku-un-šu*

Speak unto Šamaš-ḥâzir, saying: Thus says Awêl-Ninurta: May Šamaš grant thee life! Concerning the field of Apil-Šamaš which has fallen (to him)—he was unable to come down from the ‘hand’ of the fortress and has given it up. Render to him in the meadow-land thereof a substitute for the field which he has given up, a field for a field.

<sup>1</sup> The meaning of the phrase “from the ‘hand’ of the fortress” is obscure; perhaps “from detention,” or “duty in the fortress” may be suggested. <sup>2</sup> For *i-li-i*. <sup>3</sup> See n. on A 24, 11.

## 43.

0. *a-na (il) Šamaš-ḥa-zi-ir*  
*ki-bé-ma*  
*um-ma Awêl-(il) Ninurta-ma*  
*(il) Šamaš li-ba-al-li-iṭ-ka*  
 5 *áš-šum eqlim (lim) ša Ib-qú-(il) Ša-la*  
*ša iš-tu la-bi-ri-iš*  
*i-ka-lu*  
*i-na li-ib-bi eqli-šu (?) la-bi-ri*  
 6 *BUR eql kurummat-zu \* \* \* ku*  
 10 *I Ib-qú-(il) Ša-la li- . . . .*  
*ša iq-ra-ab . . . . .*  
*at-ta áš-šu-mi-šu ta-áš- . . .*  
*la tu-uš-ša (?) . . . . .*  
*ù še ip ri ku ni iš . . . .*  
 15 *ú-ta-am-ma-ka*  
*ù at-ta tu-wa-áš-še-ir . .*  
*ḥa-al-qú a-di-ka-a . . . .*  
*ni-iš šar-ri-im tu-ša (?) . . . .*  
*kab-ta ša . . . . .*  
 R., 20 *ù ya-a-ši-im . . . .*

Speak unto Šamaš-ḥâzir, saying: Thus says  
 Awêl-Ninurta: May Šamaš grant thee life! Con-  
 cerning the field of Ibqu-Šala, (the possession  
 of) which he has enjoyed from of old—(8) . .  
 . . . . .

## 44.

0. *a-na (il) Šamaš-ḥa-zi-ir*  
*ki-bé-ma*  
*um-ma Awêl-Ninurta-ma*  
*(il) Šamaš li-ba-al-li-iṭ-ka*  
 5 *áš-šum eqlim (lim) ša I U-bar-(il) Šamaš*  
*ša (ál) I-di-ilim-ma*  
 3 *BUR ša (il) Sin-ú-ši-li*  
 3 *BUR ša mâri (MEŠ) E-ma-ḥu-um*  
*ù 4 BUR ša mâri (MEŠ) I-din-E-a*  
 10 *il-ku-ú*  
 10 *BUR eqlam (lam) an-ni-a-am*  
*a-na U-bar-(il) Šamaš i-di-in*  
*ki-ma a-we-lum an-ni-[ú]-um*  
*ékallam (lam) . . . ša (?) al li (?) . .*

- R., 15 *ú-ul ti-di-e . . . . .*  
*ap-pu-na-ma . . . . .*  
*ri-ku-us-zu la i-tu-ra- . .*  
*ù eqlim (im) . . . lim (?) ar . . .*  
*ma-la i-na ga-ti-ka i-ba (?) -ši (?) -a*  
 20 *šu-uṭ-ra-am-ma šu-up (?) - . . .*

Speak unto Šamaš-ḥâzir, saying: Thus says Awêl-Ninurta: May Šamaš grant thee life: Con-  
 cerning the field of Ubar-Šamaš, belonging to Idi-ilim-mâ — the 3 *BUR* which Sin-ušili (has  
 taken), the 3 *BUR* which the sons of Emaḥum and the 4 *BUR* which the sons of Idin-Ea  
 have taken: give this field of 10 *BUR* unto Ubar-Šamaš. As this man (11) . . . . .

## 45.

- O. a-na (il) Šamaš-ḥa-zi-ir  
 ki-bé-ma  
 um-ma Awêl(il) Ninurta-ma  
 (il) Šamaš li-ba-al-li-iṭ-ka  
 5 áš-šum I (il) Šamaš-ilum aḥi (il) Šamaš-ši-mu  
 4 BUR eqlam (lam) libbi(?) \* \* (il) Šamaš-ši-mu  
 ša BAD.NUN.(KI)  
 iš-tu<sup>1</sup> a-na iš-kar-ri-im<sup>2</sup> te-el-te-ku-ú  
 i-di-iš-šum  
 10 ki-ma la-bi-e-ri-šu  
 a-šar da-am-qu i-di-iš-šum

<sup>1</sup> Literally "after"; viz. after reimbursing himself from the property which he had seized the creditor was to surrender a field of stated size to the owner's brother, the owner presumably being dead. <sup>2</sup> Explained by WALTHER (in *Z.D.M.G.*, LXIX, 428) as *die Lieferung für die Viehhaltung* (on SCHORR, *A.B.R.U.*, 129, 15) and then *das für solche Lieferung bestimmte Feld* (on 290, 4); cp. N. Hebr. אֶשְׁכֶּרֶת, Syr. ܐܫܟܪܬܐ "field". This suits the context better than *Arbeitspensum*; (cp. UNGNAD, *B. B.*, 44, 10).

## 46.

- O. [a-na] (il) Šamaš-ḥa-zi-ir  
 [ki]-bé-ma  
 [um-ma] Awêl(il) Ninurta-ma  
 [(il) Šamaš] li-ba-al-li-iṭ-ka  
 5 [áš-šum] eqlim (lim) ša Ba-aḥ-ḥu-tum  
 . . . . -li(!)-ma-an-zi-ir<sup>1</sup>  
 . . . -pí eqlim (lim) it-te-pí<sup>2</sup>  
 a-na eqlim (lim) ù še-e-im  
 ma-am-ma-an la i-ṭé-iḥ-bi<sup>3</sup>  
 10 šu-pu-ur-ma  
 eqlam (lam) li-di-in-nu-šu

<sup>1</sup> Possibly: [. . . Ṭ-]li(?) -ma-an-zi-ir.  
 ii b 21 and xx b 83. <sup>3</sup> Cp. A. 9, 16.

<sup>2</sup> I<sup>2</sup> from *nipû* "to seize in execution (of a debt)"; cp. *C. H.*,

Speak [unto] Šamaš-ḥázir, saying: [Thus] says Awêl-Ninurta: May [Šamaš] grant thee life! [Concerning] the field of Baḥḥutum (6) . . . . . (8) No one shall encroach upon the field and the grain. Send (word) that they give (up) the field to him.

## 47.

- O. a-na (il) Šamaš-ḥa-zi-ir  
 ki-bé-ma  
 um-ma Awêl(il) Ninurta-ma  
 (il) Šamaš li-ba-al-li-ṭa-ka  
 5 áš-šum eqlim (im) ù še-im ša rêdê (E.NE.)  
 ša Ib-ni(il) [Sin]  
 eqlum (um) i-na ṭup-pí ú-ul ša-[ki]-in-šum

- R. . . . . -ma  
 . . . . -na-pi-ḥa-at tu-<sup>1</sup>im  
 . . . . . te-ki-im-ma  
 20 . . . . -ne ri ku tum(?)  
 i(?) -li-ik šar-ri-im la i-la-ku  
 eqlam (lam) ù še-a-am ta-ad-di-in  
 a-pa-lam an-ni-a-am ma-ḥar šar-ri-im

<sup>1</sup> If the sign here is an error for *ri*, it is possible that *šar-ri-im* should be read.  
 Weld-Blundell Collection III.

- a-na rêdê (E.NE) ša-ki-in*  
*a-we-lum i-na ga-ti rêdê (E.NE.)*  
 10 *eqlam (am) ú-še-ši*  
 6 *BUR eqlam šu-a-ti a-na-ku ad-di-in*  
*a-na mârî (MEŠ) a-ḫi šu-a-tu<sup>1</sup> at-tad<sup>2</sup>-di-in*  
*a-na eqlim (im) šu-a-ti ma-am-ma-an*  
*la ṭe-ḫi-a-am<sup>3</sup>*  
 15 . . . -*aḫ-ḫi-iṭ-ka*  
 . . . . . *a-na a-lim ù . . . . .*

- te-li(?)i*  
 25 *eqlam (am) ù še-a-am a-na Ib-ni-(il) Sin*  
*te-e-ir<sup>4</sup>*  
*me-ḫi-ir ṭup-pi-[ya] šu-bi-lam*

Speak unto Šamaš-ḫâzir, saying: Thus says Awêl-Ninurta: May Šamaš grant thee life! Concerning the field and the grain belonging to the officers of Ibni-Sin—the field has not been assigned to him in the tablet; it has been assigned to the officers; the man has taken the field on lease from the officers. I myself have given that field of 6 *BUR* (to them); to the sons of that man's brother (?) have I given (it). I have . . . thee that no one shall encroach upon that field. (16) . . . . .; (21) they are not performing the feudal service due to the king, (although) thou hast given (them) the field and the grain. Thou canst (?) answer for this (?) before the king; restore the field and the grain unto Ibni-Sin. Have an answer to [my] tablet conveyed to me.

<sup>1</sup> The sense of these words is obscure; if *šuat* is not the gen. depending on *aḫi*, it can only be the acc., meaning "that (field)" and be the direct object of *attaddin*. <sup>2</sup> The sign is apparently *tad* (Br., no. 1364); see DELAPORTE, *Épigraphes Araméennes*, no. 59; the form *attaddin*, which is the I<sup>2</sup> from *nadânu*, stands for *attadin*; (see UNGNAD, *B. B.* 39, 26 and 226, 25). <sup>3</sup> The word *ṭeḫiân* can only be the acc. of the inf. from *trḫû* "to approach," governed by the verb . . . -*aḫḫiṭka* (= *unaḫḫiṭka*?); cp. A 9, 16. <sup>4</sup> *Viz.*, if they do not perform their *ilkum* and thou art sure of it, restore the field to I.

## 48.

- O. [*a*]-*na (il) Šamaš-ḫa-zi-ir*  
*ki-bé-ma*  
*um-ma Awêl-(il) Ninurta-ma*  
*(il) Šamaš li-ba-al-iṭ-ka<sup>1</sup>*  
 5 *áš-šum eqlim (lim) ša (il) Sin-ma-gir nuḫatimmim*  
*ša álim (KI) Iš-ku-nu-(il) Enlil*  
*a-na (il) Sin-ú-ši-li*  
*na(?)di-in<sup>2</sup>*  
 . . . *šum-šu i-na ṭup-pi*  
 10 [*an*]-*ni-ki-a-am*  
 [*i*]-*di-in*  
 R., 13-14 . . . *du ru ut ×*

[Illegible]

Speak unto Šamaš-ḫâzir, saying: Thus says Awêl-Ninurta: May Šamaš grant thee life! Concerning the field of Sin-mâgir the baker, belonging to the town (of) Iškun-Enlil—it has been given unto Sin-ušili. Enter . . . his name immediately on the tablet . . . . .

<sup>1</sup> An error for *li-ba-al-li-iṭ-ka*.

<sup>2</sup> See A 26, n. 2.

## 51.

- O. *a-na (il) Šamaš-ḫa-[zi-ir]*  
*ù (il) Marduk-na-[ši-ir]*  
*ki-bé-ma*

Speak unto Šamaš-ḫâzir and Marduk-nâšir,

um-ma Awêl(il) Ninurta-[ma]  
 5 (il) Šamaš li-ba-al-li-[it-ku-nu-ti]  
 ana I-lí-i-ki-ša-[am] . . .  
 36 GÁN eqlam i-na . . . . .  
 id-na-am<sup>1</sup>  
 i-na eqil(el) bît (il) Sin  
 10 la tu-na-ad-di-na

<sup>1</sup> See n. 2 on A 26, 20.

[saying: Thus] says Awêl-Ninurta: May Šamaš grant [you] life! Give unto Ili-iqîšam a field of 36 GÁN in . . .; give (him) not (anything) in the field of the temple of Sin.

## 52.

0. a-na (il) Šamaš-ḥa-zi-ir  
 à (il) Marduk-na-šir  
 ki-bé-ma  
 um-ma Awêl(il) Ninurta-ma  
 5 (il) Šamaš li-ba-al-li-it-ku-nu-ti  
 áš-šum eqlim (lim) ša (il) Adad-ba-ni  
 à Bâb-a-ri-im-ilí bi-it-ku-ru<sup>1</sup>  
 ṭup-pa-am ša tu-ub-la-nim  
 a-na-ur-ma  
 10 <sup>2</sup>/<sub>3</sub> (BUR) + 4 GÁN ugar (il) Êreš-ki-gal  
 libba ša (il) Bêl (la)-i-ya a-we-lum<sup>2</sup> iššakkum  
 4 GÁN ugar (il) Êreš-ki-[gal]  
 libba ša (il) Enlil-a-bi i-ku<sup>3</sup> . . . -ma  
 \* \* ša-bi-a-tum  
 15 18 GÁN ugar . . . . .  
 L. E. libba ša A-ḥa- . . . . .  
 [Illegible.]

R. (âl) La-za- \* . . . . .  
 36 GÁN<sup>4</sup> . . . . .  
 20 mâr Nu-ur- . . . . .  
 ki-a-am ša-te-ir  
 a-na pí-i ṭup-pí an-ni-im  
 ša tu-ki-in-na  
 a-na Bâb-a-ri-im-ilí<sup>5</sup> di(?) in-na-šum<sup>6</sup> (?) [ma]  
 25 à a-na eqlim (lim) ša a-na (il) Adad-ba-ni  
 tu-ki-in-na  
 ma-am-ma-an la i-te-iḥ-ḥi<sup>7</sup>

Speak unto Šamaš-ḥâzir and Marduk-nâšir, saying: Thus says Awêl-Ninurta: May Šamaš grant you life! Concerning the field which Adad-bânî and Bâb-arim-ilî have claimed against one another—I have read the tablet which you have conveyed to me. (10) . . . . . (21) Thus is it registered. In accordance with this tablet settle(?) what you have settled(?) for Bâb-arim-ilî, and no one shall encroach upon the field which you have settled.

<sup>1</sup> The I<sup>2</sup> perm. fr. *baqâru* used in a reciprocal sense, like the Hebr. Niph'al. <sup>2</sup> The nom. must be regarded as an error, if *ša* is here the particle introducing the gen. and not the relative. <sup>3</sup> Or possibly: *mâr* (!) *Ku* . . . <sup>4</sup> Namely, <sup>2</sup>/<sub>3</sub> BUR or 12 GÁN + 4 GÁN (in l. 10) + 4 GÁN (in l. 12) + 18 GÁN in l. 16 = 38 GÁN, not 2 BUR or 36 GÁN (in l. 19)! <sup>5</sup> Id. *ÁŠ.ÁŠ.* = *ilû* (plur.); see *R.A.* xiii, 92, n. 2. <sup>6</sup> An error for *ki-in-na-šum*. <sup>7</sup> See n. 3 on A 9, 16.

## 53.

0. a-na (il) Šamaš-ḥa-zi-ir à (il) . . . . .  
 ki-bé-ma  
 um-ma Awêl(il) Ninurta-ma  
 (il) Šamaš li-ba-al-li-it-ku-nu-ti  
 5 áš-šum eqlêti (MEŠ) ša Awêl-UD.\*.\*  
 êkallam (lam)<sup>1</sup> ki-a-am ú-lam-mi-da-an-ni  
 um-ma šu-nu-ú<sup>2</sup>-ma

R. 20 [Probably only 1 line missing.]  
 . . . . . it ḥa . . . . .  
 . . . . . iš at(?) . . . . .  
 a-na E-a-ga-mil ša-pí-ir . . . . .  
 1 BUR eqlam (lam) ši-ba-[az-zu]  
 25 iš-tu ta-ta-ab-la-šu-nu-ti  
 me-ḥi-ir ṭup-pí-ya šu-bi-la-am

<sup>1</sup> Evidently an error for *êkallum* (lum).

<sup>2</sup> Plur., referring to the collective *êkallum*.

*i-na eqlim (lim) ša ta-na-di-nu-ni-a-ši-im*  
*\* ku-uk-ku mu ú da tù \**  
 10 *ù ni-nu šu-ri-a-nu*  
*ki-ma a-pa-lu-ú iš-ka-ra ra-bi-a-am*  
*na-\*ú at-tu-nu ti-di-a*  
*ù ni- . . . . -lum ma-di-iš i-ga-al(?) -šu-nu-ti*  
*ú-ul šu(?) -ta-mal(?) -šu-nu-ti*  
 15 *a-nu-um-ma ki-bi-it be-lí-ya*<sup>3</sup>  
*aṭ-ṭár-da-ak-ku-uš-šu-nu[-ti]*  
*eqla-šu-nu ša la mu . . . . .*  
*šu-ud-da-a- . . . . .*  
*eqlam (lam) ki- . . . . .*

Speak unto Šamaš-hâzir and . . . . ., saying: Thus says Awêl-Ninurta: May Šamaš grant you life! Concerning the fields of Awêl- . . . . the palace has thus informed me, saying: "From the field, which thou givest us, (9) . . . . . (15) Now I have despatched them to thee [according to] the command of my lord; (16) . . . . . (23) a field of 1 BUR (as) the interest (?) (thereon) unto Ea-gâmil . . . secretary, after you have taken it away from them. Have an answer to my tablet conveyed to me.

<sup>3</sup> This sentence can only be translated on the assumption that *kîmâ* or *ana pî* has been accidentally omitted by the scribe. <sup>4</sup> For *aṭṭardam + kum + šunûti*; cp. UNGNAD, *B.B.* 210, 28: *aṭṭardakkuš* (= *aṭṭardam + kum + šû*) "I despatched him to thee."

## 54.

O. *a-na (il) Šamaš-ha-zi-ir*  
*ki-bé-ma*  
*um-ma (il) Sin-i-din-nam-ma*  
*(il) Šamaš ù (il) Marduk li-ba-al-li-ṭú-ka*  
 5 *I (il) Šamaš-ha-zi-ir*  
*ki-a-am ú-lam-mi-da-an-ni*  
*um-ma šu-ma*  
*pa-na i-nu-ma i-na rêdê-ka*  
*a-al-la-ku*  
 10 2 BUR *eqlam ša-ab-ta-ku*  
*i-na-an-na áš-šum a-na \* \**

R. . . . . -in-ni  
*eqlam šá(?) I Wa-ar-di-ya*  
*ib-ta-aq-ra-an-ni*  
 15 *ki-a-am iq-bi-a-am*  
*a-nu-um-ma (il) Šamaš-ha-zi-ir*  
*aṭ-ṭár-dam*  
*eqlam ša áš-šum-mi-šu(?) ù-lam-mi-da-an-ni*  
*id(?) -di-iš-šu-um*  
 20 *appânâ*<sup>1</sup> *ṭe-ma-am šu-up-ra-am*

Speak unto Šamaš-hâzir, saying: Thus says Sin-idinnam: May Šamaš and Marduk grant thee life! Šamaš-hâzir has informed me thus, saying: "Formerly, when I performed feudal service among the officers, I obtained possession of a field of 2 BUR; (10) . . . . . (13) he claims from me the field of Wardiya." Thus has he spoken unto me. Now I am despatching Šamaš-hâzir; give him the field concerning which he has informed me (and) send me also a report.

<sup>1</sup> Id. *GA.NA.*, a Sum. adv. as in *R.A.*, xi., 145, O. 19; see MUSS-ARNOLT, *A.W.B.* 226 a. Cp. *GA.NAM.* = *ap-pu-na* in *C.T.* XI, 42 R. 9.

## 55.

- O. [a-na] (il) Šamaš-ha-zi-ir  
 [ki]-bé-ma  
 um-ma (il) Sin-i-din-nam-ma  
 (il) Šamaš ù (il) Marduk li-ba-al-li-tú-ka  
 5 áš-šum eqil kurmat Ni-gal-bi  
 I Ur-(d.) Babbar aḥšá  
 it-ta-al-ka-ak-kum  
 te-im-šu  
 ma-aḥ-ri-ka  
 10 li-iš-ku-un-ma  
 R. šu-te-še-ir-šu

Speak [unto] Šamaš-hâzir, saying: Thus says Sin-idinnam: May Šamaš and Marduk grant thee life! Concerning the field of maintenance of Nigalbi, Ur-babbar his brother will come to thee; let him lay his affair before thee, and set thou it right.

## 56.

- O. [a-na] (il) Šamaš-ha-zi-ir  
 [ki]-bé-ma  
 um-ma Ta-ri-ba-a-tum<sup>1</sup>  
 (il) Šamaš ù (il) Marduk  
 5 li-ba-al-li-tu-ka  
 I A-we-il-ì-lí  
 ki-a-am iš-pu-ra-am  
 um-ma šu-ú-ma  
 [hi]-ib-li-tu-ú-a<sup>2</sup>  
 10 i-na ga-ti (il) Šamaš-ha-zi-ir im-ti-id<sup>3</sup>  
 I A-we-il-ì-lí ù a-na-ku  
 zi-za-nu-ú  
 hi-ib-li-it I A-we-il-ì-lí  
 ú-ul ya-a-at-tu<sup>4</sup>  
 15 bi-el-šu a-na a-la-ki-šu  
 iš-tap-ra-áš-šu  
 R. wa-ar-ka-at hi-ib-li-ti  
 pu-ru-us-ma  
 la-ma a-na ši-ir bi-li-šu  
 20 il-li-ka-am-ma  
 bi-il-šu ú-la-am-mi-du  
 li-ib-ba-šu ti-i-ib

Speak [unto] Šamaš-hâzir, saying: (Thus) says Taribâtum: May Šamaš and Marduk grant thee life! Awêl-ili has written to me thus, saying: My loss at the hand of Šamaš-hâzir is heavy. Awêl-ili and I have divided the loss of Awêl-ili; (14) . . . . . (15) His lord has written to him that he should come; investigate the past history of the loss and make glad his heart, when he has come unto his lord and has informed his lord.

<sup>1</sup> Notice the omission of the encl. -ma.

<sup>2</sup> Sing., as the vb. *imtid* shows, unless *im-ti-du* (!) should be read.

<sup>3</sup> I<sup>2</sup> of *ma'adu* "to be much."

<sup>4</sup> A phrase of unknown meaning; it occurs several times in various forms as the title-line in incantations, e. g. in an incantation to Gula; (see KÜCHLER, *Medizin*, p. 99 and LANGDON, *Historical and Religious Texts from the Temple-library of Nippur*, p. 56, n. 3).

## 59.

- O. a-na (il) Šamaš-ha-zi-ir  
 ki-bé-ma  
 um-ma A-ha-mu-ta-ma

Speak unto Šamaš-hâzir, saying: Thus says Aḥanuta: After I came to thee, upon my

- iš-tu al-li-ka-ak-kum*  
 5 *i-na a-la-ki-ya bitam* (?) *kirām eqlam* (?)  
*hi-bi-la-ti-i-ka*<sup>1</sup> *ū-te-ra-am*  
*am-mi-i-ni a-uh-ka tu-ad-di*  
*a-na-ku an-ni-ki-a-am šu-um-ra-ša-ku* (?)  
*eqlum* (*lum*) *NI.ZI.I*<sup>2</sup>-*ma a-na* . . . . .  
 10 *a-la-a-kam ū-ul e-li-iḥ*<sup>3</sup>  
*um-ma-nu li-it-ka-ma*  
*KA.AP.PA.A.A ša mu-uh-ḥi-šu pi-ti-a*  
*tu-uk-šu-am ši-il-la-šu*  
*[i]-na-an-na a-ki-il a-ka-li-ka*  
 15 . . . . . *-ti ni-iš-ta-a-al-la-ka*<sup>4</sup>  
. . . . . *-iš da-ab-ba-a-tu-nu*  
. . . . . *na-ši*  
 R. . . . . *[te]-ig* (?) *-gi-i-šum*

<sup>1</sup> Or: "things pledged."  
 from *ša'ālu*.

<sup>2</sup> Apparently an ideogram.

<sup>3</sup> For *e-li-i* = *eli*.

<sup>4</sup> Possibly the *I*<sup>2</sup>

## 60.

- O. *a-na* (*il*) *Šamaš-ḥa-zi-[ir]*  
*ki-bé-ma*  
*um-ma Ud-bal-a-na-nam-ḥe[-ma]*  
*(il) Šamaš ū (il) Ninšubur*  
 5 *li-ba-al-li-ṭa-ka*  
*áš-šum Ur-edin-na*  
*eqlam* (*lam*) *ša A-ḥi-bi*  
*ša i-té-e Im-gur-(il) Sin*  
*ša i-na iš-ki-šu im-tag* (?) *-gu-ū*  
 10 *um-ma šu-ū-ma*  
*eqlam* (*lam*) *ū-ul e-li-ki*  
*i-na li-ib-bi-i-šu*  
 2 *BUR eqlam* (*lam*) *ši-bu-tam*<sup>1</sup>  
*ku-ul-li-ma-an-ni*<sup>2</sup>-*ma*

- R., 15 *lu-* . . . . .  
*i-na ši-ib-ti-ya ša* . . . . .  
 1 *GĀN eqlam* (*lam*) *ši-bu-tam*<sup>1</sup>  
*li-ka-al-li-mu-ni-in-ni*<sup>2</sup>  
*lu-ū ekallam* (*lam*)  
 20 *lu-ū a-we-lam ša bi da*  
*ū-la-am-ma-ad*  
*áš-tap-ra-ak-kum*  
*ša ta-ga-ab-bu-ū*

Speak unto Šamaš-ḥâzir, saying: Thus says Udbalnamḥe: May Šamaš and Ninšubur grant thee life! Concerning Ur-edin-na, the field of Aḥibi on the borders of Imgur-Sin (9) . . . . .  
 . . . . . (10) saying: "I will not take the field"—out of it promise (?) me the  
 field of 2 *BUR* (as) desired and (15) . . . . .  
 . . . . . (17) let them promise (?) me the field of 1 *GĀN* (as) desired. I (?) will  
 inform either the place or the man . . . . .; I have written to thee what thou shalt say.

<sup>1</sup> Literally: "the wish," i. e. the thing desired, in apposition to *eqlam* (*lam*). <sup>2</sup> Or "offer (?) me."  
 For this connotation of the II 1 of *kalāmu* see UNGNAD, *B.B.* 213, 12 (p. 178, n. b) and 266, 18, where he translates it "to put at any one's disposal"; cp. A 80, 9.

## 61.

- O. *[a-na] (il) Šamaš-ḥa-zi-ir*  
*[ki]-bé-ma*  
*[um-ma A-bi]-šu-ilum ū Anum-pî-(il) Šamaš-ma*

<sup>1</sup> Or "you shall sieze."

- R. *A-ḥu-ṭa-bu-um šatammam*  
*ša (il) Nin-giš-zi-da ša Sa-bu-um* (KI)  
*ta-aš-ša-ab-ta*<sup>1</sup>

[(il) Šamaš ù (il)] Marduk li-ba-al-li-tu-ka  
 5 [áš-šum še'im] bilat bît ilâni  
 [be-el-ni] še-am biltam e-mi-dam  
 [iq-bi]-a-an-ni-a-ši-im-ma  
 um-ma ni-nu-ú-ma  
 šâbi (ZUN) bît ilâni a-na še'im biltim  
 10 ša êkallim (lim) il-te-ku-ú  
 um-ma be-el-ni-ma  
 šâbi (ZUN) bît ilâni (E.NE.) ša ga-ti-[ku-nu]  
 ma-am-ma-an ú-ul i-la-ak(?)-[ki]  
 ù a-na Avel-(il) Ninurta  
 15 BU.IL. šâbi (ZUN) Uruk (ki) il-li-ku-ú  
 na-da-nu-um ga-bi-i-šum  
 i-na-an-na at-tu-nu

a-we-lum ab-bu-šu-nu i-na bît (il) Nin-giš-  
 -zi-da  
 ù še-am biltam na-ši  
 ina ú(?) -mi(?) -šu-ma a- \* -li(?) -ni  
 ni-iq-bi  
 25 a-we-lam še-am bilat-su(?) -nu(?) [ni-im]-  
 mi-da  
 ki-ma i-na bi- . . . . . -ni  
 wa-ta-ar-tum \* bi al(?) \* \*  
 ú-ul ti-di-i-a  
 ni-iš-pa<sup>2</sup> -ra-ak-kum  
 30 šu-pur-ma be-el-ka li-ša-lu-ni-im  
 ù Awêl-(il) Ninurta ša ga-bu-šum  
 li-ša-lu-ni-ik-kum-ma  
 ša be-el-ni i-ga-ab-bu-ú  
 A-ḫu-ṭa-bu-um ki-ma ka-a-ti  
 35 ma-an-nu-um i-di-e-šu  
 U. E. a-na ki-ma ti-i-du-ú-ma  
 še'am biltam i-na bi-it  
 be-li-šu-ma i-na áš-ši

Speak unto Šamaš-hâzir, saying: Thus say Abišu-ilum(?) and Anum-pi-Šamaš: May Šamaš and Marduk grant thee life! Concerning the grain (which is) the tithe of the temple of the gods—our lord has bidden us impose a tithe of grain; but we (have answered), saying: "They have taken the workmen of the temple of the gods for the grain (which is) the tithe of the palace. Our lord (has spoken), saying: 'None shall take the workmen of the temple of the gods under your control'; yet they have taken the workmen of Uruk for Awêl-Ninurta. He has been bidden to give (them up).<sup>1</sup> Now you yourselves have seized Aḫu-ṭabum the clerk of Ningišzida; the men their patrons(?) (are?) in the temple of Ningišzida and he has carried the grain (which is) the tithe (there?).<sup>2</sup> Thereupon indeed we told our . . . and imposed on the man (the payment of) the grain (which is) their(?) tithe. (26) . . . . . (28) thou knowest not. We have written to thee; write that they may ask thy lord and Awêl-Ninurta who was bidden (to do it?). Let them indeed ask thee what our lord has bidden. Aḫu-ṭabum (is?) like-minded with?) thee—who knows it as well as then knowest (it)?—and will carry the grain (which is) the tithe from the palace indeed of his lord.

<sup>2</sup> An error for *pu*, if the reading is correct.

## 62.

O. a-na Zi-nu-ú<sup>1</sup> ki-bé-ma  
 um-ma (il) Šamaš-ḫa-zi-ir-ma  
 (il) Šamaš ù (il) Ninsubur li-ba-al-li-tu-ki  
 áš-šum (iṣ) elippêti<sup>2</sup> (ZUN) e-pi-ši-im  
 5 a-na Iq-mil-(il) Sin áš-pur-ra-ma

R. ù a-na Še-ip-(il) Sin áš-tap-ra-am  
 20 iš-te-a-at (iṣ) elippam i-pu-uš  
 3 GUR še-a-am<sup>4</sup> ù 2 GUR suluppê  
 a-na (awêl) agrim id-ni-šu  
 ù i-na a-am-ri-e<sup>5</sup> ša i-na Larsa (KI)

<sup>1</sup> Cp. I 39, 1.    <sup>2</sup> Fem. pl., in view of the phon. compl. *ti* in UNGNAD, B.B. 199, 22.    <sup>4</sup> See n. on A 3, 10.  
<sup>5</sup> See p. 24, n. 5.

um-ma a-na-ku-ma ku-uš-da-an-ni-ma  
 ti-e-mi lu-ud-di-ik-kum ú-ul ik-šu-da-an-ni-ma  
 tup-pi uš-ta-bi-la-aš(?) -šu<sup>3</sup>-ma  
 (iṣ) elippêti (ZUN) i-na Larsa (KI) i-ri-it-te  
 10 še-a-am ù suluppê ša a-na (awêl) addupim  
 i-ir-ri-šu-ki la ta-ka-al-li-e  
 id-ni-i-šu  
 a-na pí-i i-di-im ša in-na-ad-di-nu  
 ši-ip-ru-um li-ka-ši-da  
 15 še-um ù suluppê \* \* li-na-di-in  
 L. E. a-na (iṣ) elippêti<sup>2</sup> (ZUN) e-pí-ši-im  
 la i-ig-gu-ú  
 a-ḥa-šu-nu la i-na-du-ú

ša-ak-nu 2 a-am-ri-e<sup>5</sup>  
 25 a-na Še-ip-(il) Sin li-id-di-nu  
 ù i-na pa-ar-ši-iq-tim  
 ša i-na bitim ša-ak-na  
 ma-la malallîm e-pí-ši-im  
 pa-ar-ši-iq-tam ša malallîm  
 30 ir-te-id-du-ú li-zi-bu  
 ù a-na Še-ip-(il) Sin-ma  
 pa-ar-ši-iq-tam a-na (iṣ) elippam ša i-pu-šu  
 li-id-di-nu-šum

Speak unto Zinû, saying: Thus says Šamaš-hâzir: May Šamaš and Ilabrat grant thee life! Concerning the building of the ships I have written unto Igmil-Sin and (ordered him), saying: "Come here to me that I may give thee my orders." He has not come here to me, and I have had my tablet conveyed to him. He shall construct ships in Larsa; withhold not the grain and the dates which he asks of thee for the caulker, (but) give (it to) him. Let the work be accomplished in accordance with the wages which have been given; let grain and dates . . . . . be given. They shall not be negligent, they shall not be remiss in building the ships. And I have written unto Šêp-Sin; he has built one ship. Give him 3 kors of grain and 2 kors of dates for the hired workmen. And let them give unto Šêp-Sin 2 poplars(?) from the poplars(?) which are stored in Larsa and let them leave of the tarpaulins(?) which have been stored in the house as many tarpaulins(?) which belong to the barge as (are required) for building the barge and let them give unto Šêp-Sin indeed tarpaulins(?) for the ship which he has built.

<sup>3</sup> For *ustabilāšsum*; the sign *āš* is apparently written over some other (incorrect) sign. <sup>5</sup> A word of doubtful meaning, for which Mr. R. CAMPBELL-THOMPSON suggests "poplars," comparing Arab. *خَوْ* „poplar," cp. B, 15, 22 and 23.

## 64.

O. a-na Zi-nu-ú  
 ki-bé-ma  
 um-ma A-lat<sup>1</sup>-ta<sup>2</sup>-tum-ma  
 (il) Šamaš li-ba-al-li-ṭa-ki  
 5 a-nu-ma al-li-ka-am  
 7 QA kisibirram<sup>3</sup> ŠE.GUR.  
 a-na Ma-ni-ya  
 ta-aš-pu-ki  
 ù ku-ul-la-am  
 10 ša a-we-lim  
 te-ip-te-ma

R. ni-ka-ša-ap-šu-ši-ni  
 50 (GUR +) 260 (QA) ŠE.GUR ša 1 šiqlim  
 kaspim  
 i-na \* ut-pu-ra-ma  
 15 ab-bu-ul nukarribi  
 la tu-da-ba-bi  
 i-na a-li-ki (KI)  
 I šiqlam kaspam  
 ri-iš-ki ú-ka-al  
 20 lu še-a-am<sup>4</sup> ša šiqlim  
 ri-iš-ki ú-ka-al

Speak unto Zinû, saying: Thus says Alattatum(?): May Šamaš grant thee life! I have now come; thou hast deposited 7 qâ of coriander by grain-measure for Maniya and has opened the man's . . . . . and (12) . . . . . (17) In thy city I will support thee with 1 shekel of silver; surely I will support thee with a shekel's worth of grain.

<sup>1</sup> Or *kur* or *šat* (Br., no. 7382).<sup>2</sup> Or *šá*.<sup>3</sup> Id. *ŠE.LÛ*. (MEISSN., *S.A.I.*, p. 29, n. 1) for *ŠIBIR* (Br., no. 884); cf. MEISSN., *op. cit.*, p. 332, n. 1 and no. 600).<sup>4</sup> The limitative use of the acc. after the phrase*rēšam kálu* is noteworthy.

## 67.

O. *a-na Ib-ku-ša**ki-bé-ma**um-ma Ka-ra-na-tum-ma*(il) *Šamaš áš-šum-ya*5 *li-ba-al-li-iṭ-ka**e-pi-šum ša te-pu-šu**da-mi-i-iq**pa-na-nu-um ḥa-ra-an-ka UD. 5 KAM**i-na-an-na iš-tu ITI 2 KAM*10 *pa-ni-i-ka**ú-la a-am-ma-ar**bi-it ta(?)-ḥi-la-tim*<sup>1</sup>*tu-uš-te-pi-ša-an-ni**I Ka-ra-na-tum*15 *áš-šum ti-zi-ri-im*L. E. *šam-ḥa-at**ši-iḥ-ra-am*R. *ša ša-pa-ri-im ti-šu**an-ni-it-ka la an-ni-it-ka*20 *ú-la ta-áš-pu-ra-am-ma**li-ib-bi ú-la i-nu-úḥ(?)*<sup>2</sup>*e-li 1 manē kaspim**I Ba-ú-šar-ra-at**uš-par-ri-za-an-ni*25 *an-ni-it-ka la an-ni-it-ka**wa-ar-ḥa-am ta-ta-la-kam**šu-pí-ra-am-ma**li-ib-bi li-nu-úḥ*<sup>2</sup>*me-ḥi-ir ku-nu-uk-ki*30 *šu-bi-lam**i-pi-ir-ka ma-am-ma-an**a-na um-mi-ka**ú-la id-di-in**ú-la ta-aḥ-mu-ṭa-ma*L. E., 35 *ši-pa-ti-ka i-ta-ba-lu kaspam ú-la na-ši-a-ku-ma**ša ku-nu-uk-kam ú-ba-la-kum ú-la a-na-di-in*IGI. 6 GAL. *kaspam i-di-iš-šum*

## Seal:

1. . . . DINGIR . . . .

2. [Figure of Goddess.]

3. . . Ka-ra-[na-tum]

4. . . DUMU.SAL . . . .

[2 lines illegible.]

Speak unto Ibkuša, saying: Thus says Karanatum: May Šamaš for my sake grant thee life! The deed that thou hast done is a fine thing! Originally thy journey (was for) 5 days, (but) now I have not seen thy face since 2 months! Thou hast filled me and my household with anxiety (?), (saying): "Karanatum for (her) . . . . is an harlot!" Thou hast a boy to run messages; yet, whether thou likest it or not, thou hast sent me no message, and my heart is not at ease. Ba'ušarrat has . . . . me for 1 maneh of silver. Whether thou likest it or not, thou shalt come (to me) this month; write to me, that my heart may be set at ease. Have an answer to my tablet conveyed to me. No one has given thy rations unto thy mother. Thou hast not hastened, and men are taking thy wool away; I have received no money (for it), and I am not giving (any fee to the man) who conveys (this) sealed tablet to thee; give him one sixth of a shekel of silver.

<sup>1</sup> The phrase is unknown. Prof. LANGDON regards *ta-ḥi-la-tim* as the gen. plur. of *taḥiltum*, which he supposes to mean "uproar, confusion" (from  $\sqrt{\text{ḥālu}}$ ; see MUSS-ARNOLT, *A.W.B.* 312 a); but, as *ḥālu* means rather "to tremble" than "to be in uproar," the phrase perhaps denotes: "thou hast caused me to be an house of trembling," *i. e.* then hast filled me and my household with anxiety by thy prolonged absence. <sup>2</sup> Apparently a form of Br., no. 972, *ŠAH*, with the hitherto unknown value *uḥ*, or possibly of Br., no. 8290.

## 70.

- O. *a-na ša-pí-ri-i-ni*  
*ki-bé-ma*  
*um-ma Awêl(il) Amurrîm-ma*  
*ù Gimil(il) Amurrîm-ma*  
 5 *(il) Šin (il) Šamaš ù (il) Nin(?) . . . .*  
*da-ri-iš ù-mi li-ba-al-li-tù-ka*  
*iš-tu iz ti ka ni in na \* \* \**  
*nu-šu-a-am*  
*1 elippum i-na (ál) Dûr-e-tel-lum (KI)*  
 10 *2 elippêti (ZUN) i-na (ál) Ya-bi-ru-ut-ta (KI)*  
*3 elippêti (ZUN) an-ni-a-tum a la nu na-du-ú-\**  
*ú-ul ni-ig-gu-ur*  
*4 elippêti (ZUN) i-na Kâr(il) Šamaš (KI) ni-*  
*-ig-gu-ur-ma*  
*mu-ú ik-šu-du-ni-a-ti-ma*  
 15 *a-na Uru (KI) ni-il-li-ka-m*  
*I Ilu-šu-ib-ni-šu šábê (ZUN) id-di-na-an-ni-ši-ma*  
 L. E. *iš-tu (ál) Ri-zu-un (KI)*  
*i-na . . . ši el . . . .*  
*ù ni-na-ag-ga-ar*  
 R., 20 . . . *iš-tu an-na \* \* \* \**

Speak unto our agent, saying: Thus say  
 Awêl-Amurrîm and Gimil-Amurrîm; May Sin,  
 Šamaš and . . . . grant thee life unto eternity  
 of days! (7) . . . . .  
 . . . . (12) we did not hire, (but) we hired  
 4 ships at Kâr-Šamaš; and the waters over-  
 took us and we came unto Ur Ilušu-ibnišu  
 gave us men and . . . . .

## 71.

- O. *a-na (il) Šamaš-li-wi-ir*  
*ki-bé-ma*  
*um-ma E-še-el-pî- . . . . [-ma]*  
*(il) Šamaš ù (il) NIN.SI.AN.[NA]*  
 5 *li-ba-al-li-tu-[ka]*  
*a-nu-um-ma*  
*I I-lí-ma-a-bi*  
*aṭ-tár-da-ak-kum*  
*eqlu-šu e-ri-iš-ma*  
 10 *\* \* kaspum na-ad-na-ak-šum<sup>1</sup>*  
*\* \* kaspum it(?)-ti(?)-ip-ri-da<sup>2</sup>*  
*a-mu-ur-ma*  
*ad(?)-di(?)-iš-šum*

- R. *ga-ta-am ta(?) . . . . .*  
 15 *la il-ta-ab- . . . . .*  
*kaspam i-na . . . . .*  
*ma- . . . . . -ma*  
*ú-ra(?) -šum<sup>3</sup>*  
*la ta-ka-al-la-šum*

Speak unto Šamaš-liwir, saying: [Thus] says Eṭel-pî- . . . .: May Šamaš and Ninsianna  
 grant thee life! I have now despatched to thee Ili-ma-bi. His field has been tilled and (10)  
 . . . . . (12) I have seen (it) and have given (it) to him. (14) . . . . .  
 . . . . . (18) fetch (?) . . . for him and keep (it)  
 not back from him.

<sup>1</sup> An impossible form!  
 from *warû* "to send."

<sup>2</sup> Apparently I<sup>2</sup> from *parâdu*; cp. A 37, 12.

<sup>3</sup> Apparently II<sup>1</sup>, impf.,

## 72.

C. [a-na A]-bi-i-a  
 [ki]-bé-ma  
 um-ma Ni-id-na-at-(il) Sin-ma  
 (il) Nannar a-na da-ri-a-tim  
 5 li-ba-al-li-it-ka  
 12 BUR eglam i-na Up-pi-la  
 šabrû iz-zu-ku-ú-ma  
 il-te-ku-ú  
 i-na eglim ša a-na ša-ba-ti-im  
 10 al-li-ku-ú  
 180 GÁN ša(?) az-zu-nu  
 ú-mi-du-ú-ma  
 um-ma šu-nu-ú-ma  
 ú an-ni-a-am ni-ta-ba-al  
 15 um-ma a-na-ku-ma  
 L. E. iš-tu an-ni-a-am  
 te-li-ki-a

R. ú-ul a-ša-ba at  
 ad-da-am-ma at-ta-al-ka  
 20 i-na te-li-it(?) ap-pa-ri-im  
 20 ŠE.GUR a-na(?) ša 24 harranâtîm  
 (MES)  
 iš-tu mu-ši-ri-ib-tim  
 a-na Ilu-za-bil mâr ba-ri-im  
 id-di-nu-ni-im  
 25 áš-šum 6 BUR eglim  
 ša I Ša-li-mu-um<sup>1</sup>  
 a-na pi-i ha-ar-ra-na-tim  
 mu-ul-li-im<sup>2</sup> iq-bu-ku  
 un-ne-du-uk-ka-ka  
 30 a-na Ud-bal-nam-še  
 šu-bi-la-am-ma  
 li-pu-ul-la-an-ni  
 pi-ta-at a-at-ta-a ú-  
 i-ša(?) -li(?) -ku-um  
 U. E., 35 ri-it- . . . . .  
 um-ma at-ta-a-ma

L. E. nâr Sippar ka lu ša ri-id . . . . .

Speak unto Abiya(?), saying: Thus says Nidnat-Sin: May Nannar grant thee life unto eternity! The šabrû have chosen and taken a field of 12 BUR at Uppila. From the field which I went to take (11) . . . . .  
 . . . . ., (13) saying: "Then let us carry this off." I (answered,) saying: "Since you are taking this, I will not seize (it). (19) . . . . .  
 . . . . . (25) Have thy letter conveyed unto Udbalnamše for me concerning the field of 6 BUR, which Šalimum commanded thee to make good (to me?) in view of (?) (his) travels, that he may answer me. . . . .

<sup>1</sup> Apparently an erasure, beneath which traces of šangûm "priest" seem to be visible.

<sup>2</sup> Cp. n. 2 on A 35, 8.

## 74.

O. [a-na Da]-na-ni-(il) Šamaš  
 ki-bé-ma  
 um-ma (il) Šamaš- . . . . . ma  
 [(il)] Enlil(?) ù (il) Ninurta a-[na]<sup>1</sup> da-ri-a-tim  
 5 [li]-ba-al-li-tu-ka  
 [i-nu]-ma<sup>2</sup> a-na-ku ù at-ta  
 [i]-na Adab (KI) ni-in-na-am-ru  
 ki-a-am ta-aq-bi-a-am

R. 10 KU.<sup>11</sup> ZABAR.<sup>12</sup> 1 ŠU(?) UŠ.ME.ZABAR  
 25 1 ŠU.UŠ.ME.ZABAR 1 ME.ŠU.ZABAR.KA  
 1 ME.ŠU.ZABAR ša x-x-li  
 1 GIŠ.BANŠUR.<sup>13</sup> URUDU.TA.ZABAR. . .  
 1 GIŠ.NAD.<sup>14</sup> URUDU 2 GIŠ.GU.ZA.<sup>15</sup>  
 [ZABAR]  
 5 GIŠ.DILIM.<sup>16</sup> [URUDU.]TA GIŠ.LAM  
 3 . . . . .

<sup>1</sup> Accidentally omitted by the scribe.

<sup>11</sup> For GIŠ.KU = (iṣ)kakku.

(iṣ)paššurum.

<sup>14</sup> Bab. (iṣ)iršum.

<sup>15</sup> Bab. (iṣ)kussûm.

<sup>2</sup> Apparently there is an erasure between inâma and anâkâ on the tablet.

<sup>12</sup> Sum. ZABAR (Br., no. 7819) = Bab. siparru.

<sup>13</sup> Bab.

<sup>16</sup> See MEISSNER, S.A.I., no. 5732.

um(!)-ma at-ta-a-ma áš-šum zu-ḥa-ar-ti  
 10 an-ni-tim ṭi-mi ú-ul ṣa-ab- . . . .  
 ú(?)-di-ma i-ṭa-al- . . . . .  
 a-na mi-im-ma ša i-ḥa-ši-ḥa-am<sup>3</sup>  
 a-ša-pa-ra-am(?) -ma(?) ub-lam<sup>4</sup>  
 áš-šum la ta-aš(?) -pu(?) -ra<sup>5</sup> -am  
 15 i-na ra-ma(!) -ni(!) -ya a- . . . . . -ma  
 UD. \* \* uš- \* bi \* \*  
 ú-ul iš-pu-ra-am  
 um-ma a-na-ku-ma \* - \* -ti-ma  
 a- \* - \*<sup>6</sup> a-na bi-it<sup>7</sup> ra-ma-ni-ka \* - \* -iš  
 20 pí-ti bi-it<sup>7</sup> -ka \* \* \* \* \*  
 am-mi-ni la iš-pu-ra-am  
 5 ṣubāti (ZUN) 10 KU.BAR.<sup>8</sup> ZUN.  
 1 PISAN.<sup>9</sup> URUDU.<sup>10</sup> TA 1 PISAN.URUDU.  
 KA.TA.

30 2 GIŠ.DILIM GIŠ.KU<sup>17</sup> 2 GIŠ.DILIM  
 URUD  
 1 amat \*  
 1 warad MU  
 1 \* \* \* \* \* ZA.GIN.<sup>18</sup> TA 10 GIŠ.UR.ZI.  
 1 DAG.ZA.GIN. \* \* 5 GIŠ.UR.ZI.  
 35 uš-ta-bi-la-ku  
 ù iš-pu-ra-am-ma  
 mi-im-ma la ka-áš-du(?) -ku(?)  
 lu-ša-ak-ši-da-ak-ku

Speak [unto] Danani-Šamaš(?), saying: Thus says Šamaš- . . . . : May Enlil and Ninurta grant thee life! When I and thou met in Adab, thou didst speak to me thus, saying: Concerning this maid thou hast not grasped(?) my purpose. (4) . . . . . (12) I shall write to him for whatever he needs and . . . . . Because thou hast not written to me, I will . . . . . of myself. (16) . . . . . (17). He has not written to me, (but) I (have spoken), saying: "I myself . . . . . unto thine own house. Open thy house and . . . . ." Why has he not written to me? 5 dresses, 10 . . . . ., 1 large pot of copper, 1 . . . . . pot copper, 10 weapons of bronze, 1 . . . . . of bronze, 1 . . . . . of bronze, 1 . . . . . of . . . . . bronze, 1 . . . . . of bronze of . . . . . 1 bowl of copper (and) bronze, 1 bed of copper, 2 chairs [of copper], 5 scales of copper, a . . . . . of wood, 3 . . . . ., 2 scales of box-wood, 2 scales of copper, 1 slave-girl . . . . ., 1 slave . . . . . 1 . . . . . of lapis lazuli, 10 . . . . ., 1 precious stone of lapis lazuli, (and) 10 . . . . . he has had conveyed to thee. And he has written to me, and I have surely caused whatever has not reached thee to reach thee.

<sup>3</sup> Cp. B. 119, 12—13.

to see the sense of the passage.

sibly a-na-ku.

urkarinnu.

<sup>18</sup> Bab. uknû.

<sup>4</sup> Whether ublam is taken as the I i, pret., or II i, impt., it is equally difficult to see the sense of the passage.

<sup>5</sup> Apparently there is an erasure between ra and am on the tablet.

<sup>7</sup> Written da.

<sup>8</sup> See Br., no. 10584.

<sup>9</sup> Bab. pisanu.

<sup>10</sup> Bab. erûmu.

<sup>17</sup> Bab.

## 76.

a-na (il) . . . . .  
 o. ki-bé-[ma]  
 um-ma Awêl-(il) . . . . .<sup>1</sup> [ma]  
 (il) Šamaš ù (il) Marduk li-[ba-al-li-ṭu-ka]  
 áš-šum I Anum-pí- . . . . .<sup>2</sup>  
 5 eqlam (lam) ta-ad-di-iš-[šum] . . . . .  
 ù ta-tu-ur-ma a-na I-qu-pi- . . . . . [ta-ad]-  
 di-in

R. la-a [in-na]-pí-il<sup>7</sup>  
 a-we-lam we(?) -di-a-am šu-a-ti  
 a-di i-na-an-na ú-ul ta-pu-ul-šu  
 a \* la am ma mu-uš-ki-nim  
 25 ki-ma ṭup-pí ta-am-ma-ru  
 eqlam (lam?) a- sar(?) dam-gu  
 eqil (el) pa-at-tim  
 ša-am-ma-am še-ir-ḥa-am<sup>8</sup> i-ša-ak-ka-mu-šu

<sup>1</sup> Probably Awêl-(il)-[Ninurta].

B.B., 164, 15.

<sup>2</sup> Possibly Anum-pí[(il) Šamaš], as in A 61, 3.

<sup>7</sup> Cp. UNGNAD.

<sup>8</sup> Apparently for šer'ām (Muss-ARNOLT, A.W.B. 1109 a) "luxuriant vegetation;" literally: "which he is making luxuriant vegetation" i. e. fertile. For ḥ in place of hamzah in Babylonian see UNGNAD in Z.A., XVII, 358.

*il-li-ih*<sup>3</sup> *šar-ra-am ú-lam-mi-da-[am]*  
*ma-ḥar be-lí-ya ki-a-am ta-pu-ul-šu*  
 10 *um-ma at-ta-a-ma*  
*a . . . .<sup>4</sup> eqlam (am) a-ap-pa-al-ka*  
*ša i-na ma-ḥar šar-ri-im ki-a-am ta-aq-bu-nim*  
*a-di i-na-an-na eqlam (am) ú-ul ta-ad-di-nim*  
*ù eqlam (lam) ša (il) Be-el-la-ma-ḥar*  
 15 *i-pu-uš-ma*  
*I I(!)<sup>5</sup> ir-ši-tim Za-za-ya-am*  
*uš-te-lí-šu*  
 L. E. *áš-šum . . . . . -(il) Šamaš*  
*I Za-za-ya-[um iš-pu]-ra-ak-kum*  
 20 *am-mi-[ni ki-ma tuppi-ya] ša-pa-ri-im-ma<sup>6</sup>*

*i-di-iš-šum<sup>3</sup>-ma li-pu-uš*  
 39 *ar-ḥi-iš a-pu-ul-šu-ma*  
*ša-at-tam la i-zi-ib-šu*

Speak unto . . . . [saying: Thus] says Awêl- . . . : May Šamaš and Marduk [grant thee life]! Concerning Anum-pî . . . —thou didst give him a field; and (then) thou didst change and (give it) unto Iqupi- . . . ; (thereupon) he came up(?) (and) informed the king. Thus didst thou answer him before my lord, saying: "I myself(?) will make good the field to thee." Although thou didst speak thus before the king, thou hast not yet given (him) the field; and (so) he has cultivated the field of Bêl-la-maḥar, and Mâr-iršitim has caused Zazayum to come up. (18) . . . . .  
 . . . . (20) Why, though my tablet has indeed been sent, has it not been answered? That one man thou hast not yet requited. (24) . . . . . (25) When thou readest my tablet, (26) . . . . . (27) give him the field by the canal, which he is to-day making fertile, that he may cultivate (it). Requite him at once that he leave it not (this) year.

<sup>3</sup> Probably for *ilî* from *elû* "to go up."  
 UNGER, B. B., 238' 6.

<sup>4</sup> Possibly *a-[na-ku]*.

<sup>5</sup> An error for *Mâr*.

<sup>6</sup> Cp.

## 77.

O., 1—2 [Missing]  
*um-ma (il) Sin(?) . . . . . [-ma]*  
*(il) Šamaš ù (il) Marduk li-ba-al-li-tù-ka*  
 5 *i-nu-ma i-na i-di-im a-na BI.LA.ZUN*  
*ša iššakki (MEŠ) E-mu-ut-ba-lum šu-ut-li-im*  
*\* a \* \* \* šu . . . . .*  
*be-lí it-ti-ka iṭ-ru(?) -da-an-ni*  
*I (il) Šamaš-šulûlšu-iddin Wardi-ya ub-ta \* -ma*  
 10 *kaspam (am) a-na ši-mi-šu tu-ki(?) -lam-ma*  
 L. E. *\* \* \* -am-gu-ur-ka*  
*I Gi-mil(ilat) Istar A-pil-à-lí-šu*  
*ta-áš-ta-ap-ra-am*

*R. a-na ši-bu-ti-ka aš(?) -ku-un*  
 15 *ra-ar-ki i-nu-mi-šu*  
*ú-ba-e Wardi-ya ša . . . . .*  
*Wardi-ya iš(?) -tu Bábili (KI)*  
*ih-lí-ga-ak(?) -kum(?) -ma*  
*\* a la ka a am(?) ša \* ma*  
 20 *a-na-ku(?) nu um ma-ḥi-ir-šu-nu*  
*a-na kaspim ša at-ta-di-in*  
*. . . . . -ma*

[End of reverse missing.]

L. E. . . . . *ni \* be \* \* za . . . . .*  
 . . . *nin tim mu iz \* bi Wardi-ya libbi(?) Wardi-ya*  
 25 . . . *ra di \* ḥu a \* be \* \* \* li ta ḥi za \* \**

## 79.

[Several lines missing.]

O. [Illegible.]

ša a-na manzaz pāni (MEŠ) ta-ad-di-nu  
a-wa-tum ma-ḥar be-lí-ya  
ga-am-ra-kum

[5] manzaz pāni ki-a-am ú-lam-mi-da-ni-in-ni  
um-ma šu-nu-ú-ma še-a ni-it-ba-lu  
a-li-ik-ma ù šatanmê (MEŠ)  
it-ti-ka ri-di-e

R. še'am mi-ik-za-am a-na manzaz pāni (MEŠ)

[10] i-di-in a-wa-tum la i-la-bi-ra-ma  
a-na ar(?) -ka-at ša-at-tim  
la i-sa-ra-ra-ma  
la ú-da-ba-bu-ku  
áš-tap-ra-kum še-a-am  
[15] i-na bi-ti-ka tu-ma-da-ad  
ù eqlam ù še-a-am

[Several lines missing.]

. . . . . which thou hast given to the chamberlains. The matter has been settled for thee before my lord. Thus have the chamberlains informed me, saying: "We have taken away the grain." Go and take the officials with thee; give the grain (in payment of) the tax unto the chamberlains. The matter shall not linger on and cause trouble later in the year, and they shall not sue thee. I have written to thee (that) thou measure out the grain in thy house and . . . . the field and the grain . . . . .

## 80.

[Several lines missing.]

O. . . eqlêti (ZUN) (awêl) NAGAR \* \* ma \*

ú-wa-e-ra-am-ma

at-tár-dam

a-na pí-i tuppi i-si-iḥ-tim

[5] ša e-si-ḥa-am-ma

ú-ša-bi-la-ak-kum

eqlam (am) (awêl) lāsime<sup>1</sup> (MEŠ) a-\*-\*

I UŠ-am su zi . . . . .

L. E. ku-ul-li-im<sup>2</sup>

R., [10] ar-ḥi-iš ap-la-áš-šu-ú-ma

tu-ur-da-áš-šu

<sup>1</sup> MEISSNER, S.A.I., nos. 3305 and 3310.<sup>2</sup> Or "promise" (?); cp. A 60, 14 and 18.

## 81.

[Beginning entirely lost.]

\* zi . . . . .

še-ḥa<sup>1</sup>-am ù eqlam . . . . .

a-na (il) Šamaš-ma-gir . . . . .

ut-te-ir-ru

[5] a-na eqli-šu ma-am-ma-am

la it-te-iḥ-ḥi<sup>2</sup>

. . . . . the grain and the field  
they shall restore unto Šamaš-mâgir; no one  
shall encroach upon his field . . . . .

<sup>1</sup> Either ḥa is an error for a or ḥ is used to represent hamzah.<sup>2</sup> Cp. A 9, 16.

II.

EARLY BABYLONIAN LETTERS

FROM

LARSA

COPIED BY

H. F. LUTZ, PH.D.

## 1.

(Transcribed and translated by Lutz on pp. 25—27.)

O. 1. *a-na* (il) *Sin*<sup>1</sup>-*ma-gir* 2. *ki-bé-ma* 3. *um-ma* *Ib-qu-Ištar*<sup>2</sup> ù *Sin-i-tu-ra-am-ma* 4. *aḫ-ḫu-ka-a-ma* 5. *Anum*<sup>3</sup> (ilat) *Ištar*<sup>4</sup> (il) *Šamaš*<sup>5</sup> (il) *Ilabrat*<sup>6</sup> ù (il) *Amurrûm*<sup>7</sup> *il-ka* 6. *áš-šum-i-ni a-na da-ri-a-tim* 7. *li-ba-al-li-tù-ú-ka* 8. *áš-šum ṭe-e-mi-im ša um-ma at-ta-a-ma* 9. *I Ḥa-di-a-me-ir-(il) Šamaš-ma áš-šum ni-di-in-tu (!)*<sup>8</sup>-*im*<sup>9</sup> 10. *a-na*<sup>10</sup> *ša-ni-im ir-šu-ú* 11. *ú-za-ab-ba-la-an-ni*<sup>11</sup> 12. *a-na i-ta-az-zu-uz-zi*<sup>12</sup> *a-na ša-ši-im* 13. *a-ḫ-ka la-a ta-na-an-di* 14. *di (!)*<sup>13</sup>. *a-am ki-bi*<sup>14</sup>-*šum um-ma at-ta-a-ma* 15. *ša at-ta pí-di-eš*<sup>15</sup>-*ma* 16. *ta-ga-ab-bu-ú* 17. *ya-ši-im bi-iš-tum*<sup>16</sup> 18. *um-ma ga-bu-um-ma*<sup>17</sup> *i-na ta-ak-lu-ú*<sup>18</sup> 19. *I Ḥa-di-a-me-ir-(il) Šamaš*<sup>19</sup> *i-na te-ir-tim ša-a-ti* 20. *iš-ba-tù-nim-šu* 21. *mi-nam ta-mu-ra-an-ni*<sup>20</sup>-*ma* 22. *i-na ri-zi (!)-nu*<sup>21</sup> *um-ma*<sup>22</sup> 23. *te-ir-ti a-na ša-ni-im* 24. *[ta]-ad-di-in*

R. 25. *ki-a-am ki-bi*<sup>14</sup>-*šum-ma* 26. *ar-ḫi-iš i-ip-pa-al-ka*<sup>23</sup> 27. ù *a-nu-um-ma I Na-bi-ù-lí-šu* 28. *a-na la-a-ši na-ṭi pa-nu-šu ša-ak-nu-ú* 29. *I A-pil-(il) Sin*<sup>24</sup> *a-we-lam iš-da-ma-am*<sup>25</sup> 30. *i-na bi-it ilim (il) Sin i-na-az-za-aḫ* 31. *šum-ma na-du-ú*<sup>26</sup> *ki-bi*<sup>14</sup>-*šum-ma* 32. *ta-az-zi-im-tù*<sup>27</sup> *la-a i-ša-aḫ-ḫu-ur*<sup>28</sup> 33. ù *ki-ma I A-pil-(il) Sin nišakkam*<sup>29</sup> 34. *ú-ul ti-di-e* 35. *a-na an-ni-tim*<sup>30</sup> *a-ḫ-ka* 36. *la-a ta-na-an-di* 37. *Anum (ilat) Ištar (il) Šamaš (il) Ilabrat ù (il) Amurrûm il-ka* 38. *áš-šum-i-ni a-na da-ri-a-tim* 39. *li-ba-al-li-tù-ú-ka*

Speak unto Sin-mâgir, saying: Thus say Ibqu-Ištar and Sin-iturâm, thy brothers: May Anum, Ištar, Šamaš, Ilabrat and Amurrûm thy God grant thee for our sakes life unto eternity! Concerning the orders which thou (hast sent,) saying: “Ḥadi-âmir-Šamaš indeed, since he has obtained the money in payment of the debt for the other man, is charging (it) to my account.” Be not remiss in attending to him. Speak thus unto him, saying: What thou shalt say is: “Remit (it to) him;” the loss (is) mine. Thus do men speak, saying: Trust what you see! (?) They have seized Ḥadi-âmir-Šamaš in consequence of that command. For what didst thou take me? And (22) . . . . . (23) [Thou] hast given my command to the other (man) (?) Speak thus to him, and he will pay thee at once. And now the face of Nabilîšû is set to do what is not right. He has purchased Apil-Sin, (who is) a freeman, removing him from the temple of the god Sin. (31) . . . . . (33) And, although thou knowest not Apil-Sin the sacrificial priest, be not remiss about this (matter). May Anum, Ištar, Šamaš, Ilabrat and Amurrûm thy god grant thee for our sake life unto eternity!

<sup>1</sup> Id. *EN.ZU.* <sup>2</sup> Id. *INNANNA.* <sup>3</sup> Id. *AN.* <sup>4</sup> For *AN.DINGIR.INNANNA* = *Anum* (d.) *Innanna.* (UNGNAD in *O.L.Z.*, 1922, 5) or *Anum (ilat) Ištar.* Lutz reads (il) *Il-Aširta* or (il) *Il-Ašratu* (op. cit., p. 4); for the use of *ilum* before a god's name as well as the det. *il* compare *ina lîl ilim (il) Sin* in l. 30. <sup>5</sup> Id. *UD.*

<sup>6</sup> Id. *IG.GAL.LA.* = *Ilabrat* (*C. T. XXIV*, 20, O. 1 a, 23); Lutz reads *GÁL.GAL.LA.* <sup>7</sup> Id. *MAR.TU.* <sup>8</sup> An error for *ti.* <sup>9</sup> The word seems to mean “money given in payment of a debt.”—Lutz translates ll. 9—10: “concerning a present, which they have acquired for another (person), they shall send (it) to me.” <sup>10</sup> Or

possibly: "from some one else," *ana* being used for the *dat. incomm.* <sup>11</sup> Literally: "causes me to bear (it);" cp. UNGNAD, *B. B.*, 167, 19. <sup>12</sup> Apparently I 2 from *naẓāzu*, meaning "to stand over," i. e. to supervise. Lutz, taking it from *zāzu* "to divide," renders it "to be portioned out." <sup>13</sup> An error for *ki*. <sup>14</sup> It is curious that *kibē*, written with *bé* (Br., no. 45—67), is always used in the opening formula, whereas *kibī*, written with *bi* (Br., no. 5119), is almost always used elsewhere (e. g. B, 1, 25 and 31; 40, 25 and 103, 36) except in B, 29, 15. <sup>15</sup> If correct, *pidēš* is the I 1, impt., from *padû* "to ransom, redeem" a person from a liability. Lutz reads *ša atta gaba ešma*, translating it: "I have heard the word which thou sayest." <sup>16</sup> Possibly "evil," i. e. "loss"; cp. Syr. ܐܬܬܐܢܐ (LANGDON). Lutz reads *we-iš-tum*, to which he assigns the same mng. <sup>17</sup> For *gabû-ma*, the *m* being doubled to indicate the long vowel (MEISSNER, *K. A. G.*, § 25 f). Lutz, taking it as a subst., translates it: "the following is the word." <sup>18</sup> Perhaps a proverb, "trust your eye," i. e. what you see (LANGDON). Lutz's rendering: "(it is) trustworthy" leaves *ina* unexplained. <sup>19</sup> Taken by Lutz as a voc.; it can only be the obj. of *išba-tunim*. <sup>20</sup> The precise mng. of the phrase is very uncertain. <sup>21</sup> Possibly an error for *ina rigînu* "in our absence." <sup>22</sup> The absence of the subj. after *umma* is most unusual. <sup>23</sup> Lutz: "he will . . . answer thee." The sense of the whole passage, ll. 8—23, is very obscure. <sup>24</sup> Or "Apil-Sin has bought the man." <sup>25</sup> Perhaps for *ištâm* (though *da*, *ta* for *ta* is unusual), I 2 from *šâmu* "to purchase." Lutz takes it from *šamâmu* "to poison" (MUSS-ARNOLT, *A. W. B.*, 1059 a). <sup>26</sup> The precise connotation of *nadû* in this connection is uncertain; Lutz renders it: "if he is negligent." <sup>27</sup> Perhaps for *tâzimtu* "lamentation," (UNGNAD, *B. B.*, 139, 4 and 15) from *√ezêmu*.—Lutz reads *ša aš-ši-im um* and translates ll. 7—8: "Tell him that he must go out if he does not change"; but *gabû* requires the acc. and not the gen. of the infin. <sup>28</sup> From *šihêru* "to be small," in which case ll. 31—32 must be translated: "if . . . , speak to him, and there will be no little lamentation" (?). Lutz takes it from *šahâru* = *sahâru* (√ܫܚܐ), which he supposes to mean "to change" (?). <sup>29</sup> Id. *NU. Ū. AB.* <sup>30</sup> Fem. for neut.; Lutz's "this (person)" appears to disregard the gender.

## 2.

O. 1. *a-na A-hu-um-wa-qar ù Apil-(il) Šamaš* 2. *ki-bé-ma um-ma Warad<sup>1</sup>-(il) Šamaš-ma*  
 3. *(il) Šamaš ù (il) Marduk<sup>2</sup> li-ba-al-li-tû-ku-nu-ti* 4. *a-nu-um-ma su(!)<sup>3</sup> ha-ri ša ru(?)<sup>4</sup> ku-ta(?)<sup>4</sup>*  
 5. *áš-tap-ra-ak-kum* 6. *I Li-tu-ur (il) Sin 1<sup>1</sup>/<sub>3</sub><sup>5</sup> kaspam<sup>6</sup>* 7. *zi-ra-am<sup>7</sup> tu-ša-ši-a-am-ma* 8. *ša*  
*1<sup>1</sup>/<sub>3</sub> manê<sup>8</sup> kaspim* 9. *zi-ra-am šu-bi-la-am* 10. *am-mi-nim<sup>9</sup> ha-mi-ku-nu<sup>10</sup>* 11. *ša i-ba-áš-šu-ú*  
*la ta-ša-ba-la-nim<sup>11</sup>* 12. *ti-im-ku-nu-ma ša-pa-ru-um-ma*  
 R. 13. *ù li-ta-ša-pa-ra-nim* 14. *an-ni-ki-a-am ni-nu* 15. *a-na EZEN.TA.EZEN. (il) Sin-*  
*mu-ba-lî-i* 16. *ab-bu-ku-nu<sup>12</sup>* 17. *a-na tu-up-ši-ik-ki 2 manê kaspam* 18. *uš-ta-ad-di-nu-ni-a-ti<sup>13</sup>*  
 19. *i-na pa-ni-tim áš-pu-ra-ak-ku-nu-ši-im-ma* 20. *a-na zi-i ù ha-ri* 21. *ab-ba-ku-nu<sup>12</sup> i-ta-aḫ-*  
*du-ru-um<sup>14</sup> ma* 22. *ta-at-ta-na-aḫ-da-ra<sup>15</sup>* 23. *i-na-an-na zi-i ù ha-ri* 24. *šu-bi-la-nim*

Speak unto Aḫum-waqar and Apil-Šamaš, saying: Thus says Warad-Šamaš: May Šamaš and Marduk grant thee life! I have now sent thee my lad . . . . Thou hast caused Lîtur-Sin to produce seed (to the value of) 1<sup>1</sup>/<sub>3</sub> (manehs of) silver; have seed (to the value) of 1<sup>1</sup>/<sub>3</sub> manehs of silver delivered to me. Why do you refuse? What there is you do not deliver to me. Your orders then are to send (it); so shall you send it to me. (14) . . . . . (17) they have had 2 manehs of silver given to us for the levy. I have written to you previously to obey your patrons (?) in regard to the . . . . and the vessels (?), and you shall respect them. Now have the . . . . and the vessels (?) delivered to me.

<sup>1</sup> Id. *NITAH*. <sup>2</sup> Id. *AMAR.UD*. <sup>3</sup> For *šu*. <sup>4</sup> Perhaps a miscopying of *ru-ku-bi*, in which case *šuhari ša rukubi* may mean "my groom" (LANGDON). <sup>5</sup> Supply *MA.NA*. <sup>6</sup> Id. *AZAG.UD*. <sup>7</sup> In appos. to 1<sup>1</sup>/<sub>3</sub> (*manê*) *kaspam*; cp. Y, 11, 20. <sup>8</sup> Id. *MA*, for *MA.NA*; see MEISSNER, no. 4836. <sup>9</sup> Contracted from *ana minim*; (see UNGNAD, *B. B.*, p. 336); cp. *aššum* for *ana šum* and *aššir* for *ana šir* (SCHORR, *A. B. R. U.*, 78, 16). <sup>10</sup> Probably "refused"; cp. Arab. حَمَى "scorned" (to do anything); for Ass. *h* = Arab. *ح* see MEISSNER, *K. A. G.*, § 8 b. This *hamû* must be distinguished from *hamû* (*ana*) "to trust (in)" (BEHRENS, *Briefe Kulturellen Inhalts*, p. 2) and from *hamû* "to respect" (*P. S. B. A.*, 1887, p. 25, l. 28; K. 6082, IV, 14). <sup>11</sup> An

error either for *tatabalânim* (from *tabâlu*) or for *tušabalânim* (from *wabâlu*).<sup>12</sup> Literally "fathers" and so "patrons," apparently.<sup>13</sup> The pron. suff. of the dat. -*nišši* rather than that of the acc. is to be expected.<sup>14</sup> For *ita'durum*, apparently I 2—infin., like *šapârum* in l. 12, used impersonally—from *adâru* (𐎠𐎣𐎶) "to fear, respect."<sup>15</sup> For *tattana'darâ*, IV 3 from *adâru*.

## 3.

(Transcribed and translated by Lutz on pp. 15—16.)

O. 1. [a-na] . . . . .<sup>1</sup> 2. [ki]-bé-ma 3. um-ma Lu-mur-gimil<sup>2</sup>-(il) Marduk-ma 4. (il) Šamaš li-ba-al-li-iṭ-ku-nu-ti 5. áš-šum še-e-im ša Ša-mà-laḥ<sup>3</sup>(KI) 6. a-di<sup>4</sup> iṣ-tu i-na-an-na UD. 2 (KAM.) 7. (iṣ) elippu<sup>5</sup> i-sa-an-ni-ga-am 8. a-na še-e-im šu-a-ti 9. la te-e-gi-a  
R. 10. pí-ḥa-at še-e-im šu-a-ti e-li-ku-nu-ma(?)<sup>6</sup> 11. la ki-ma ag-bu-ku-nu-ši-im 12. a-we-li-e e-iṣ-ḥa-a-nim<sup>7</sup>

[Speak unto] . . . . ., saying: Thus says Lûmur-gimil-Marduk: May Šamaš grant you life! A ship will arrive for the grain at Šamalah two days hence; be not negligent about the grain; the charge of that grain (lies) upon you. I have not instructed the men as I have spoken to you.

<sup>1</sup> Lutz reads *a-na* . . . . .<sup>2</sup> Id. ŠA., apparently a variant of ŠU. = *gimillu*. <sup>3</sup> Id. MĀ. DU.DU. = *malahu* "sailor"; hence *Ša-malahim* (KI) means "Sailor's town." <sup>4</sup> Lutz, taking *adî* as a conj., translates "as soon as the ship arrives"; but it is more probably to be construed with *iṣtu* (like Hebr. ִיִּשְׁתִּי), meaning "up to from now the second day," i. e. two days hence. <sup>5</sup> Id. MĀ. <sup>6</sup> Cp. UNGNAD, B.B., 193, 35. <sup>7</sup> Lutz proposes to emend *eshânim* to *iṣhânim* and renders ll. 11—12: "(it is) not as I had told you. The men have ordered it." UNGNAD (in O. L. Z., 1922, 6) takes it as 2 pers. plur. of the impt., translating it *stellt Mannschaften*.

## 4.

O. 1. a-na (il) Sin-e-ri-ba-am 2. ki-bé-ma 3. um-ma (il) Sin-ma-gir-ma 4. da-mi-iq e-pi-šum an-nu-um 5. ša áš-ta-na-pa-ra-kum-ma 6. di-a-ti<sup>1</sup> la ta-ša-al-lu 7. a-nu-um-ma (il) Šamaš-di-nam-i-di 8. a-na ši-ri-ka aṭ-tár-dam 9. bi-iṣ<sup>2</sup> ku-nu-ki-ya pí-te-ma 10. 36 GIŠ.KA.<sup>3</sup> epinnâte<sup>4</sup> (ZUN) 11. 48 GIŠ.KA.<sup>3</sup> APIN. \*.x.x.ZUN. 12. 66 GIŠ.KA.<sup>3</sup> MAL.(?).x.ZUN. 13. id-na-šum-ma li-ib-lam 14. ap-pu-tum 15. ú-ul ta-áš-pu-ra-am  
R. 16. la(?) ta-ga(?)-ab-bi 17. à ša-ni-tám 18. a-na bi-it Tab<sup>5</sup>(ab)-kiš(KI) 19. a-li-ik-ma 20. 2 zumbê<sup>6</sup>(ZUN) 21. 58 GIŠ.KA.KUL. zumbê<sup>6</sup>(ZUN) 22. li-id-di-na-kum-ma 23. i-na (iṣ) elippi mu-ki-el-pi-tim<sup>7</sup> 24. šu-ur-ki-ba-am-ma 25. li-ib-lu-nim<sup>8</sup> 26. à Ri-im-(il) Adad<sup>9</sup> 27. li-il-li-kam

Speak unto Sin-eribam, saying: Thus says Sin-mâgir: This affair is a fine (thing)! Whereas I have written repeatedly to thee: you do not ask after my needs. Now I have despatched Šamaš-dînam-idi unto thee, undo the seal(?) of my sealed tablet and give him 36 pins(?) for wheels, 48 pins(?) for . . . (?), 66 pins(?) for . . . (?), and let him bring them to me, please. Thou hast not written to me; thou dost not speak. And secondly, go unto the house of Tab-kiš and let him give thee 2 wagons (and) 58 . . . (?) pins(?) for wagons, and transport (them) to me in a . . . . . ship and let them bring them to me and let Rîm-Adad come to me.

<sup>1</sup> Literally "my need;" UNGNAD (in Bab. Br., p. 286, n. 1) connects *dî'u* or preferably *dî'atu* (*tî'atu*?) with Hebr. דִּי, Aram. ܕܝ "need;" LANDSBERGER (in Z.D.M.G. xlix, pp. 513—514) supports a derivation from *idû* "to know," comparing Hebr. יָדַע from יָדַע, supposing "to ask for knowledge of anyone" to connote "to enquire after

anyone." <sup>2</sup> An unkn. word, signifying possibly "seal" or the like. <sup>3</sup> Probably an error for *GIŠ.EME*. = (*iš*) *lišānu* "tongue," i. e. pins or the like, as also in l. 21, where some special kind of "pin" is denoted. See MEISSNER, *A.O.T.U.*, i, pp. 24 and 61, where *GIŠ.EME.APIN.* is explained by *emā* and *lišānu*. <sup>4</sup> Id. *APIN.* <sup>5</sup> Id. *DUG.* <sup>6</sup> Id. *MARGID.DA.* <sup>7</sup> See Code xx b, 69 and 77. The boat here mentioned can hardly be a "ferry-boat" (Muss-Arnolt, *A.W.B.*, 914 a), as this mng. is impossible in UNGNAD, *B.B.*, 263, where cargo is to be carried in a *mugelpitu*, nor a "boat sailing downstream," as such a one would hardly receive a generic name. As the vb. *niqūpū* is used of clouds floating or "sailing" across the skies, *elippu šā mugelpitim* may perhaps denote a "sailing 'barge'." <sup>8</sup> For *-im* as well as *-am* = "to me." See SCHORR, *A.B.R.V.*, 280, 30 (p. 395, n. 30). <sup>9</sup> Id. *IM.*

## 5.

O. 1. *a-na Nu-ur-(il) Šamaš* 2. *ki-bé-ma* 3. *um-ma (il) Sin-be-el-ab-lim-ma* 4. *(il) Šamaš li-ba-al-li-iṭ-ka* 5. *šēnē<sup>1</sup> (ZUN) Mār<sup>2</sup>-(il) Adad tamqarim<sup>3</sup>* 6. *ša ú-ma-an-ni-kum* 7. *te-ir-šum* L. E. 8. *I TU.(?)IM. a-ad(?)di*

Speak unto Nūr-Šamaš, saying: Thus says Sin-bêl-ablim: May Šamaš grant thee life! The sheep belonging to Mār-Adad the merchant, which he has entrusted to you, restore unto him; (7) . . . . .

<sup>1</sup> Id. *'U.LU.* <sup>2</sup> Id. *TUR.* <sup>3</sup> Id. *DAM.QAR.*

## 6.

(Transcribed and translated by Lutz on pp. 20—21.)

O. 1. *a-na (il) Sin-i-din-nam<sup>1</sup>* 2. *ki-bé-ma* 3. *um-ma (il) Marduk-mu-ša-lim-ma* 4. *(il) Šamaš ū (il) Marduk li-la-al-li-tū-ka* 5. *ki-ma ti-du ū-ul (il) Šamaš re'ūti(ti)-i-im<sup>2</sup>* 6. *e-pi-iš ši-bu-ti-ya* 7. *i-nu-ma a-ša-pa-ru-šum* 8. *ši-bu-ti ma-di-iš i-pu-uš<sup>3</sup>* 9. *a-wa-ti-šu ina<sup>4</sup> maḥ-ri-ka* 10. *li-iš-ku-un-ma*

R. 11. *di-nam ki-ma ši-im-da-at be-li-ya<sup>5</sup>* 12. *i-ša-ri-iš šu-ḫi-iz-zu*

Speak unto Sin-idinnam, saying: Thus says Marduk-mušallim: May Šamaš and Marduk grant thee life! As thou knowest, Šamaš-re'ūti-idin, who is not doing what I wish, will do entirely what I wish when I write to him. Let him lay his affair before thee, and grant him with justice a hearing according to the rescript of my lord.

<sup>1</sup> Viz. probably the "great and loyal feudatory" of Hammurabi (Lutz, *op. cit.*, p. 6). <sup>2</sup> So the name is read by Lutz, whose text has (*D*)*UD.SIB.ti-i-im*; LANGDON, however, regards *-im* as an error for *-din-me*, reading (*il*) *Šamaš-rē'ūti-i-din-me* "Šamaš has granted my shepherding" and taking the final *-me* as equivalent to *-mi*, the encl. part. introducing indir. orat.; but (1) such a variant is hitherto without parallel and (2) no such particle is here required. <sup>3</sup> Pres. (for *ippuš*; cp. UNGNAD, *B.B.*, 106, 11), not pret. (Lutz), as is proved by the vb. in l. 7. <sup>4</sup> Id. *ÁŠ.* <sup>5</sup> Cp. Code xiv a, 64—65, SCHORR, *A.B.R.U.*, no. 84, 14 *al.*, and UNGNAD, *Bab. Br.*, nos. 4, 34 and 8, 12.

## 7.

(Transcribed and translated by Lutz on pp. 7—8.)

O. 1. *a-na Bal-a<sup>1</sup>* 2. *ki-bé-ma* 3. *um-ma Ku-ub-bu-ti-ya-ma* 4. *(il) Šamaš li-ba-al-li-iṭ-ka* 5. *a-di a-al-la-ka-ak-kum* 6. *I Ta-ri-ba-tum* 7. *la tu-da-ab-ba-ab*

Speak unto Bala, saying: Thus says Kubbutiya: May Šamaš grant thee life! Until I come to thee, do not let Taribātum take legal action.

<sup>1</sup> Regarded by Lutz as a diminutive of Balmunamḫe, Balmenamḫe and Udbalnamḫe and said by him to be a name of frequent occurrence on documents from Larsa (*op. cit.*, p. 2).

## 8.

(Transcribed and translated by Lutz on p. 15.)

O. 1. *a-na Ma-nu-um-Anum*<sup>1</sup> 2. *ki-bé-ma* 3. *um-ma Šu-mu-um-li-ib-ši-ma* 4. (*il*) *Šamaš li-ba-al-li-iṭ-ka* 5. 120 (QA) *še-a-am* 6. *a-na Il-lí-i-din-nam*

L. E. 7. *i-di-in*

R. 8. *še-um* (?) *a-na ša-bu-tim*<sup>2</sup> 9. *la ta-ka-la-šu*

Speak unto Mannum-Anum, saying: Thus says Šumum-libši: May Šamaš grant thee life! Give 120 QA of grain unto Ili-idinnam; the grain is on demand; do not withhold it.

<sup>1</sup> The name is abbreviated from *Mannum-kimā-Anum* "who is like Anum?" Cp. *Mannum-kima-il* Šamaš in UNGNAD, B.B., i, 10; Lutz reads *Šu-nu-um-ilu*, which cannot be satisfactorily interpreted. <sup>2</sup> This is the reading given by Lutz, who translates it: "the grain is for the troops." In his text the sign *um* (or *ša*) is uncertain, so that *še'um ša a-na ša-bu-tim* is possible. But the rendering "for the troops" for *ana šabâtum* seems impossible, as *šabu* is never known to have the adj. plur. *šabâtum*; consequently *šabâtum* is to be regarded as a variant for *šibâtum* "wish" from *√šb* (UNGNAD in O.L.Z., 1922, 6), as in no. 6, O. 5 and 7. For the form *šabâtum* see KLAUBER, P.R.T., 14, 10, UNGNAD, B.B., 127, 9 and A.B.B., 127, 25, where *šabâtum* may as well be a subst. in appos. to *immeru* as a plur. adj. in agreement with it, and CLAY, *Morgan Library*, ii, 53, 11: *ana epiš šabâtum* "to do what is desired."

## 9.

O. 1. *a-na (il) Sin-i-ri-ba-am* 2. *ki-bé-ma* 3. *um-ma (il) Šamaš-ma-gir-ma* 4. (*il*) *Šamaš aš-šum-mi-ya* 5. MU.ŠAR.ŠAR.<sup>1</sup> *li-ba-al-li-ṭa-ka*. 6. *ma-ar-ti a-na mu-ti-im* 7. *a-na-di-im-ma*<sup>2</sup> 8. *mi-im-ma ša a-na-di-nu-ú* 9. *ú-la i-šu* 10. *a-nu-um-ma a-na ši-ri-ka* 11. *I (il) Šamaš-ḫa-zi-ir* 12. *I (il) Sin-ma-lik* 13. *ù GÁN.(!)*<sup>3</sup> RA.AZAG.

R. 14. *ga-du-um* . . . . . 15. *aṭ-ṭa-ar-da-ma* 16. *šu-nu-ti* . . *ú* (?) *-mi-im* 17. *ša-àm-šu-nu-ú* 18. *ša ma ru* (?) *EDIN* (?)<sup>4</sup> *ša bi-ti* 19. *li-ši-e-ma* 20. 2 (*rêš*) *wardên*<sup>5</sup> 21. 3 (*rêš*) *amâti*<sup>6</sup> 22. *ša-ma-am šu-bi-la-am* 23. *ap-pu-tum*

Speak unto Sin-iribam, saying: Thus says Šamaš-ḫâzir: May Šamaš grant thee life for my sake for countless years! I am giving my daughter to an husband and I have nothing to give (as dowry). I am now despatching unto thee Šamaš-ḫâzir and Sin-mâlik and KAR. (?) RA. AZAG. (13) . . . . . (19) let him go out and buy for me 2 slaves and 3 maidservants (and) have them delivered to me, please.

<sup>1</sup> Literally *ŠAR* = 3600 (MUSS-ARNOLT, A.W.B., p. 1107 b) and *ŠAR.ŠAR.* = 7200 and then *mâdu* "many" (Br., no. 8226), just as Lat. *sescenti* is used of an indefinitely large number; hence Sum. MU.ŠAR.ŠAR is equivalent to Bab. *šanâti mādâtî* or the like. <sup>2</sup> For *anadin-ma*. <sup>3</sup> Apparently for *KAR.*, which is properly written on a slant; cp. GUDEA, Cyl. A. vi, 21 *KĀR* (slanting) with xvii, 25 *GĀN* (horizontal). See BARTON, *Babylonian Writing*, i, 29, no. 119. <sup>4</sup> Either *EDIN.* = *šêram ša bîti* "the field belonging to the house" (?) or *U.ZAB* (?) can be read; in any case the mng. is quite uncertain. <sup>5</sup> Id. *SAG.NITA*. <sup>6</sup> Id. *SAG.GEME*.

## 10.

(Transcribed and translated by LULZ on p. 18.)

o. 1. *a-na Wa-tar-(il) Šamaš* 2. *ki-bé-ma* 3. *um-ma Il-šu<sup>1</sup>-ib-ni-šu-ma* 4. *(il) Šamaš li-ba-al-li-iṭ-ka* 5. *a-nu-um-ma a-na<sup>2</sup> (il) Sin-mu-uš-ta-al* 6. *ṭup-pi uš-ta-bi-lam* 7. *tamqarê (MEŠ) ša il-li-ku-nim* 8. *pa-ni-šu-nu* 9. *ša-ab-ta-am-ma* 10. *a-la-kam li-pu-šu-nim*

Speak unto Watar-Šamaš, saying: Thus says Ilšu-ibnišu: May Šamaš grant thee life! I have now had my tablet delivered to Sin-muštāl; (as for) the merchants who have come, put yourself at their head that they may make (haste in their) journeying.

<sup>1</sup> For the reading *il-šu* instead of *ilu-šu* in proper names see LANDSBERGER in *Z.D.M.G.*, 69, 426. <sup>2</sup> LUTZ's rendering "I send through S. my letter" gives to the prep. *ana* an impossible connotation.

## 11.

o. 1. *a-na Na-bi-(il) Šamaš [ki-bé-ma]* 2. *um-ma (il) Marduk- . . . . .* 3. *(il) Šamaš à (il) Marduk li-[ba-al-li-]ṭu-ka* 4. *áš-šum 1/2<sup>1</sup> manê<sup>2</sup> kaspim (?) . . . . .* 5. *a-na šamnim<sup>3</sup> ša . . . . .* 6. *ú-ša-bi-la-ak-kum-ma(?)* 7. *ṭup-pa-ka ša tu-ša-bi-lam-\** 8. *iš-tu-ma šamnam ta-aš-ḥu-ru* 9. *la ta-mu-ru kaspam šu-a-ti* 10. *i-na ga-ti-ka-ma u-zu-ur* 11. *a-na kaspim na-ša-ri-im* 12. *la te-ig-gu* 13. *[áš]-pu-ra-ak-kum* 14. *šamaššammam<sup>4</sup> i-na bi-tim*

L. E. 15. *[e-zi]-im<sup>5</sup>-ma*

R. 16. *ša-at šamaššammim<sup>5</sup> ša . . .* 17. *à ša iš-tu sa-am- . . . . .* 18. *ub-lu-ni-ik-kum* 19. *i-nu-ma a-na 1 GUR. šamaššammim ša-ḥa-ṭim<sup>6</sup>* 20. *1(?) 1/2 manê kaspam še'am(am)* 21. *a-na-ad-di-in* 22. *. . . šamaššammam ša áš-pu-ra-ak-kum* 23. *[i]-na bi-tim e-zi-im-ma<sup>7</sup>* 24. *ga-me-ir šamaššammim* 25. *a-na ša-ḥa-ṭim i-di-in* 26. *lu ti-di à te-im šamaššammim* 27. *ma-la a-na ša-ḥa-ṭim* 28. *ta-na-ad-di-nu* 29. *pa-nam šu-ur-ši-a-am<sup>8</sup>-ma* 30. *šu-up-ra-am*

U. E. 31. *I-ma-an-nu-um ki-ma (il) Adad-eṭêr<sup>9</sup> šangê<sup>10</sup>* 32. *aṭ-tár-da-ak-[kum]* 33. *2 GUR šamaššammam . . . . .*

L. E. 34. *. . . . . li-iš-ḥu-ut* 35. *. . . . .*

[Speak] unto Nabi-Šamaš, [saying]: Thus says Marduk- . . . : May Šamaš and Marduk grant thee life! Concerning the half maneh of silver(?) . . . for the oil which I have had delivered to thee . . . and thy tablet which thou hast had delivered to me(?)—although thou hast again not looked to the oil, keep that silver in thine own possession. Be not negligent in keeping the silver. I have written to thee: leave(?) the sesame in the house and (16) . . . . . (19) Now I will give grain (to the value of) 1(?) 1/2 manehs of silver for pressing 1 gur of sesame; . . . leave in(?) the house the sesame of which I have written to thee, and give the whole of the sesame to be pressed. Thou surely knowest (what to do); so pay attention (to the matter) and send me an account of the sesame, as much as thou givest to be pressed. I have despatched to [thee] Imannum instead of Adad-eṭêr the priest; (33) . . . . .

<sup>1</sup> Id. *BAR.*

<sup>2</sup> Id. *MA.NA.*

<sup>3</sup> Id. *NI.GIŠ.*

<sup>4</sup> Id. *[ŠE]GIŠ. (?) NI*, as in II. 16, etc.

<sup>5</sup> Cp.

l. 23.

<sup>6</sup> The sibilant is uncertain; BRUNNOW (no. 2984) gives *s*, UNGNAD (*A.B.B.*, p. 57, n. 2) *š* and MEISSNER (*S.A.I.*, no. 4411) *š*, of which the first agrees best with the cognate forms; Hebr. שֶׁחֶמֶךְ, Aram. and N. Hebr. שֶׁחֶמֶךְ and Mand. שֶׁחֶמֶךְ. (See DAICHES in *Z.A.*, xvii, 92.)

<sup>7</sup> For *ezi-ma*; cp. *nidbun-ma* for *nidbub-ma* in UNGNAD, *B.B.*, 121, 6.

<sup>8</sup> Cp. UNGNAD, *B.B.*, 150, 21 and 64, 28; *A.B.B.*, 133, 15 and 127, 19.

<sup>9</sup> Id. *SUR.*

<sup>10</sup> Id. *RID.*

## 12.

(Transcribed and translated by LUTZ on p. 16.)

O. 1. *a-na (il) Sin-li-[wi-ir]* 2. *ki-bé-ma* 3. *um-ma Ì-lí-ra-bi-ma* 4. *áš-šum ta-áš-pu-ra-am*  
 5. *um-ma at-ta-a-ma* 6. *i-nu-ú-ma a-na Ra-bi-kum(KI)* 7. *ta-al-la-ku-ma* 8. *šu-up-ra-am-ma*  
 10 *šiglê<sup>1</sup> kaspam* 9. *[uš]-ta-bi-la-kum<sup>2</sup>* 10. *iš-tu i-na-an-na a-na úmi 5 (KAM)* 11. *a-na*  
*Ra-bi-kum(KI)* 12. *pa-nu-ya<sup>3</sup> ša-ak-nu<sup>4</sup>* 13. *a-nu-um-ma (il) Šamaš-ra-bi* 14. *a-na ši-ri-ka*  
 15. *aṭ-tár-dam* 16. 10 *šiglê kaspam šu-bi-lam-ma*

Speak unto Sin-liwir(?), saying: Thus says Ili-rabi: Since thou hast written to me, saying: When thou goest indeed to Rabikum, write to me and I will have 10 shekels of silver delivered to thee; five days hence my face will have been set (to go) unto Rabikum. Now have I despatched Šamaš-rabi unto thee; so have the 10 shekels of silver delivered to me (by him).

<sup>1</sup> Id. *GIN*. <sup>2</sup> UNGNAD (in *O.C.Z.*, 1922, 6) proposes *[lu]-ša-bi-la-kum*. <sup>3</sup> More correctly *pānū'a*; cp. Code xxiv, 81: *a-wa-tu-ú-a*. <sup>4</sup> The perm. is here clearly used as a fut. perf.

## 13.

(Transcribed and translated by LUTZ on p. 18.)

O. 1. *a-na Na-bi (il) Gu-la* 2. *ù Bal-mu-nam-ḥe* 3. *ki-bé-ma* 4. *um-ma (il) Sin-a-ya-ba-áš<sup>1</sup>-ma* 5. *(il) Šamaš li-ba-al-li-ta-ku-nu-ti* 6. *I Ig-mil-(il) Sin* 7. *ù Ba-ak-kum<sup>2</sup> rê'ām*  
 8. *ka-ni-ki it-ba-lu-ni-ku-nu-ši-im* 9. *a-na pí-i ka-ni-ki* 10. *še-am i-na<sup>3</sup> še'i biltim<sup>4</sup> I-din-ya-tum*  
 11. *šu-ši-a*  
 R. 12. *šum-ma še-um ina<sup>3</sup> še'i biltim<sup>4</sup> I-din-ya-[tum]* 13. *la i-ba-áš-ši* 14. *i-na<sup>3</sup> še'i biltim<sup>4</sup> (il) Marduk-la-ma-za-šu sukkallim<sup>5</sup>* 15. *šu-ši-a*

Speak unto Nabi-gula and Balmunamḥe, saying: Thus says Sin-ayâbaš: May Šamaš grant you life! Igmil-Sin and Bakkum the shepherd have brought you my sealed tablet. In accordance with my sealed tablet take out some of the grain from the crop belonging to Idinyatum; if there is no grain (to be obtained) from the grain from the crop belonging to Idinyatum, take out (some of) the grain from the crop belonging to Marduk-lamazašu the overseer.

<sup>1</sup> Apparently for Sin-ai'âbaš = "O Sin, may I not be put to shame." <sup>2</sup> Or *Baqqum*. <sup>3</sup> In ll. 10 and 12 *ina* preceded by an indefinite noun is followed by the definite singular, used collectively, of the same noun, in order to signify that a thing is wholly undefined, like *من* in Arabic; (cp. WRIGHT, *Arab. Gram.*, 11, p. 136 C). In l. 13 *ina* preceding a definite noun indicates an indefinite quantity, also like *من* in Arabic (*ibid.*, p. 135 C) and the cognate languages. <sup>4</sup> Or *še' biltim*, for the id. *ŠE.GUN* (UNGNAD in *O.L.Z.*, 1922, 6). LUTZ has the grammatically impossible rdg. *ina še-am niši*, which he translates: "of the supply of the people."

## 15.

(Transcribed and translated by LUTZ on pp. 22—23.)

O. 1. *a-na El-me-šum* 2. *ki-bé-ma* 3. *um-ma Si-ru-um-ma* 4. *(il) Šamaš ù (il) Ninurta<sup>1</sup>*  
*áš-šum-ya* 5. *da-ri-iš ú-mi li-ba-al-li-tú-ki* 6. *at-ḥu-ta-am ki-a-am šu-uk-ni-ma* 7. *lu ša iš-tu*  
*ši-iḥ-ḥi-ri-nu-ma* 8. *iš-te-ni-eš ni-ir-bu-ú* 9. *iš-tu i-lam ta-ar-ši-i<sup>2</sup>* 10. *ma-ti-ma i-na šūni<sup>3</sup>*  
 15 *še'im kaspam* 11. *šu-mi ú-ul ta-aḥ-šu-ši<sup>4</sup>* 12. *ù ti-ma-li i-nu-ma ta-li-ki-im*

L. E. 13. *a-ba-ra-ḥa-am*<sup>5</sup> *el-qi-e-ma*

R. 14. *a-di te-ki-mi-in-ni*<sup>6</sup> 15. *ú-ul ta-am-gu-ri* 16. *um-ma at-ti-ma ul-la-nu-um*<sup>7</sup> 17. *ḥa-at-ta-am dam-qa-am* 18. *ù ka-ta-am ú-ša-ba-la-kum* 19. *ú-ul šu-ta-bi-li-im*<sup>8</sup> 20. *ù ki-a-am aq-bi-ki um-ma a-na-ku-ma* 21. *a-we-lum A-bi-(il) Amurrûm ša iḥ-zu-ki* 22. *šum-ma (iṣ) a-am-ri-e*<sup>9</sup> *ḥa-še-iḥ* 23. *li-iš-ra-am*<sup>10</sup> *ma 5 (iṣ) a-am-ri-e*<sup>9</sup> 24. *lu-ša-bi-la-áš-šu* 25. *a-nu-um-ma it-ti (iṣ) elippim ša-an-im*<sup>11</sup> 26. *a-we-lam at-tár-da-ak-ki* 27. *1 še-ir pí-i*<sup>12</sup> *ù ú-ku-ul-tam*

U. E. 28. *ša 1/6*<sup>13</sup> *šiglim kaspam šu-bi-lim* 29. *i-na an-ni-tim at-ḥu-ut-ki* 30. *lu-mur*

Speak unto Elmešum, saying: Thus says Sirum: May Šamaš and Ninurta grant thee for my sake life unto eternity of days! Show then sisterly affection in this: Surely, since we were small and were brought up together, since thou wast . . . initiated (?), thou hast never cared 15 grains of silver for me (?), yet yesterday, when thou camest to me, I took the . . . (?); until thou didst take (it) away from me, thou wast not content, saying: "Moreover I will have a good staff and a . . . (?) delivered to thee." Thou hast not had (them) delivered to me. And thus have I spoken to thee, saying: "If the man Abi-Amurrûm who has married thee is in need of poplars (?), let him write to me and I will have 5 poplars (?) delivered to him." I have now despatched a man to thee by another ship; have 1 (?) tongue (?) and food delivered to me (to the value) of  $\frac{1}{6}$  of a shekel of silver. Let me see in this thy sisterly affection.

<sup>1</sup> Id. *PAP.NIGIN.GAR.RA* = Ninurta, *C. T.* xxv, 12, 12; cp. (il) *Ninurta* xxiv, 13, 55 and 26, 104—105, (DEIMEL, *Panth. Babyl.*, no. 2977; cp. UGNAD in *O.L.Z.*, 1922, 6. Lutz reads (il) *TAK.Ē.šar-ra* (= *Ē.šar-ra*) and compares *Ninib pir ešarra* in *K.B.* iii, p. 162, etc. <sup>2</sup> Literally: "thou hast obtained a god," i. e. been initiated, probably at the age of puberty when, it has been suggested, children first received their names (LANGDON in *A.J.S.L.*, xxxix, 137—138). Lutz, however, translating *ilam* "a protective genius," supposes her husband to be meant; but it seems very unlikely that a husband should be called a woman's "god." <sup>3</sup> Id. *ŠAM.* <sup>4</sup> The mng. is obscure; Lutz renders ll. 10—11: "Not at all didst thou reduce the 'price of 15 še of silver,' which yield no sense." LANGDON, proposing the rendering given in the text, supposes it to be an idiom like the colloquial English "not to care twopence for a thing." The difficulty lies in the vb. *taḥṣuši*, which Lutz seems to refer to *√ḥṣ* (cp. UGNAD, *A.B.B.*, 194, 19, where the editor translates *uṣṣis* "constrain" in the text and "ask" in the glossary) and LANGDON to *ḥašāšu* = *ḥašāšu* "to think;" but the mng. of *ḥašāšu* is purely conjectural, while *ḥašāšu* means "to think," "remember," "device," not "to estimate," "value" or "care for." UGNAD (in *O.L.Z.*, 1922, 5) proposes "though hast never thought of me, though it were only a matter 'of 15 pfennig'." <sup>5</sup> Lutz, (*op. cit.*, pp. 5—7) regarding the word as a proper name, supposes it to be "Abraham." It is, however, far more probable that it denotes some object at present unknown, for (1) the stroke introducing a proper name is absent and (2) the use of *liqā* with a personal object is very difficult (UGNAD, *l. c.*, 5—6). The form is to be compared with that of *gabarahḥu* (*ibid.*, n. 1). <sup>6</sup> Lutz translates these words: "until thou hast overcharged me;" UGNAD (*l. c.*, 5—6) proposes "until thou didst take (it) away from me." <sup>7</sup> Lutz: "in the future;" preferably "moreover" (LANGDON; cp. *P.S.B.A.*, 1913, p. 194). <sup>8</sup> An error for *tušabilim* (Lutz) or *uštabilim* (LANGDON). <sup>9</sup> Lutz conjectures "beds," comparing (iṣ) *amaru*, a word denoting some part of a bed; cp. *K.* 164, 11; CRAIG, *R. T.*, 78, 1 and 78, 19, and TALLQUIST, *Maqlû*, 5, 2. (See n. 5 on A 62, 23 and 24.) <sup>10</sup> An error for *li-iš-pu-ra-am*. <sup>11</sup> Apparently (an error?) for *ša-ni-im*; Lutz reads *ša-an-nim* erroneously. <sup>12</sup> Lutz reads *še-ir-bi-i*, which he translates "drink," disregarding the sign *TIS* = *išten* (?) at the beginning of the line. Another suggestion (LANGDON in *A.J.S.L.* xxxix, 138, n. 2) is to read *šêr pí* "flesh of the mouth" = "tongue;" but "drink and food" is a common collocation and intrinsically likely; and why not the usual word *lišānu* "tongue"? <sup>13</sup> Id. *IGI. 6. GÁL.*

## 19.

O. 1. [*a-na*] (il) *Sin-LA* (!)<sup>1</sup> *ù I-bi-(il) Sin* 2. [*ki*]-*bé-ma* 3. [*um*]-*ma (il) Šamaš-ḥa-zi-ir-ma* 4. [(il)] *Šamaš li-ba-al-li-it-ku-nu-ti* 5. *áš-šum še-e-im ša ga-ti-ku-nu* 6. *lu-uš-ši-kum*<sup>2</sup> *a-na tap-pi-šu*<sup>2</sup> *um-ma šu-ma* 7. *šum-ma it-ti be-el še-e-im ša-ar-ra-tim*<sup>3</sup> *ni-ta-šam*<sup>4</sup> 8. *a-na-ku ù ka-ti ša-a-ra-a-ti*<sup>3</sup> *ni-ta-šam*<sup>4</sup> 9. . . . *id-di it-ti ša la i-ša-ku-nu-ti* 10. . . . *-a-tim* . . . . *-ka-tim*

ta hi ma 11. . . . .-tim ta-da-ab-bu-zu<sup>5</sup> 12. . .-bi ša bi-ti-ku-nu ù wardi 13. . .-pi(?)  
 áš-ta-na-ap-pa-ra-ku-nu-ši-im-ma 14. la ta-na-ad-di-na 15. a-na Ši-ru-ma a-da-nam ša iš-ta-  
 ku(?) -nu 16. tu-uš-te-ti-ga-ni-in-ni 17. [áš]-pu-ra-am tu-uš-ga-me-lu ši da ni in ni 18. ù i-na  
 ma-ḥar (il) Sin-i-din-nam<sup>6</sup>

L. E. 19. [a]-na Ig-mil-(il) Sin

R. 20. mi-nu-um ša ki-a-am ta-ad-bu-zu(?) 21. um-ma at-tu-nu-ma še-a-am a-na Zi-nu-ú<sup>7</sup>  
 22. [i]-na Adab(KI)<sup>8</sup> ú-ki-il-lu-ma ú-ul im-ḥu-ur 23. ù (il) Šamaš-na-ši-ir a-na ši-bu-tim  
 24. tup-pa-šu ú-ša-bi-lam 25. šum-ma še-a-am a-na Zi-nu-ú<sup>7</sup> la ú-ki-lu-ma 26. . . . [(il)]  
 Šamaš-na-šir i-na bīt (il) Marduk 27. . . . .im(?) ku-ul-li-im la te-ti-ni 28. [Illegible]  
 29. . . . da-at . . . . .-a 30. . . [Ḥa]-am-mu-ra-bi be-lí-ya 31. . . . be-lu \* zu-ta a-di  
 i-na-an-na 32. . . . .-ku ni-in-ni la i-na-ad-di-nu 33. šum-ma še-a-am ù ši-ba-az-zu 34. la  
 ta-na-ad-di-na 35. a-na be-lí-ya a-bi a-bi-ma 36. . . ka-ni-ik-ku-nu-ti-ma 37. . . . na-ri-im  
 an-ni-ki-a-am ma-ḥar be-lí-ya 38. [di-nam] ú-ša-ḥa-zu-ni-a-ti 39. . . .-ta(?) i-na tuppi ša  
 áš-tap(?) -ra-ma 40. . . . . ad di na ša da at da \*

U. E. 41. . . . . [(il)] Sin-we-du 42. . . a(?) -na-du-um bi-tim 43. ta(?) -na-ad-di-na-ni-in-ni

Speak [unto] Sin-ēriš(?) and Ibi-Sin, saying; Thus says Šamaš-ḥāzir: May Šamaš grant  
 you life! Concerning the grain which is in your possession—he has surely taken (it) from(?)  
 thee for(?) his partner, saying: If we have dealt fraudulently(?) with the owner of the grain,  
 thou and I, we have dealt fraudulently(?) (9) . . . . .  
 . . . . . (14) Do not give (anything) to Širu; thou hast neglected(?) for  
 us the appointed time which has been fixed (16) . . . . .  
 (18) And what (hast thou) before Sin-idinnam against(?) Igmil-Sin, for which thou suest(?)  
 him, saying: He has kept the grain for Zinū in Adab, but she(?) has not received it? So  
 Šamaš-nāšir has had his tablet delivered to me for evidence. If he has not kept the grain  
 for Zinū and (26) . . . . .  
 . . . . . (33) If you give not the grain and the interest thereon immediately unto my lord  
 my father's father, (36) . . . . .

<sup>1</sup> The sign LA. is clearly an error for APIN. = erēšu (Br., no. 1023), so that the name should be read  
 Sin-ēriš. <sup>2</sup> Which dat. is dat. commod. and which dat. incommod.? <sup>3</sup> Apparently "frandulent dealings"  
 as in Code v a 60; cp. viii a 1 and 22; ii b 27 and 30. <sup>4</sup> Possibly I ii from ešā. <sup>5</sup> Possibly an error  
 for tadabbub "plots" or for tadabbubšu "sues him." <sup>6</sup> In conjunction with Hammurabi (in l. 30), this can  
 be none other than the famous governor of Larsa (UNGNAD in O.L.Z., 1922, 5). <sup>7</sup> See A 62, 63 and 64.  
<sup>8</sup> Id. UD.NUN.KI.

## 22.

(Transcribed and translated by LUTZ on p. 11.)

O. 1. a-na Ši-lí(?) - . . . 2. ki-bé-ma 3. um-ma Gi-mil(?) - lum(?) - ma 4. ku-nu-uk-ki-ya  
 an-ni-a-am 5. i-na a-ma-ri-ka 6. 1 (iš) elippi-ka i-di-im-ma<sup>1</sup> 7. e-pi-ri it-ti-šu 8. li-ši-a-am<sup>2</sup>

Speak unto Šilli(?), saying: Thus says Gimillum: When thou redest this my sealed  
 tablet, give (him) thy one ship and let him bring sand in it to me.

<sup>1</sup> For idin-ma. <sup>2</sup> Lutz: "let sand be brought unto me."

## 25.

(Transcribed and translated by LUTZ on p. 12.)

O. 1. a-na Mu-ḥa-ad-du-um<sup>1</sup> 2. ki-bé-ma 3. um-ma daiānē<sup>2</sup> (MEŠ) Bābili(KI)<sup>3</sup> - ma 4. (il)  
 Šamaš ù (il) Marduk li-ba-al-li-tú-ku-nu-ti<sup>4</sup> 5. áš-šum di-nim ša Il-šu-i-bi<sup>5</sup> mār Warad-(il) Sin

6. *à Ma-at-ta-tum* 7. *a-wa-ti-šu-nu ni-mu-ur* 8. *dî-nam ki-ma ši-im-da-at be-li-ni*<sup>6</sup> 9. *nu-ša-  
hi-iz-zu-nu-ti*<sup>7</sup>-ma 10. *mi-im-ma nu-du-un-na-a-am* 11. *ša Ma-at-ta-tum* 12. *a-na ma-ar-ti-ša  
id-di-nu-ma* 13. *[a]-na(?) bît Il-šu-i-bi-šu*  
L. E. 14. *ú(?)-še-ri-bu(?)*-[ši]<sup>8</sup>  
R. 15. *a-na Ma-at-ta-tum* 16. *tu-ur-ra-am*<sup>9</sup> *ni-iq-bi* 17. *redâm*<sup>10</sup> *it-ti-ša*<sup>11</sup> *ni-it-tár-dam*  
18. *mi-im-ma ba-al-ta-am* *ša i-na-an-na i-na-at-ta-lu*<sup>12</sup> 19. *a-na Ma-at-[ta]*<sup>13</sup>-tum 20. *li-id-di-nu*<sup>14</sup>

Speak unto Muḥaddum, saying: Thus say the judges of Babylon: May Šamaš and Marduk grant you life! Concerning the case between Ilšu-ibišu the son of Warad-Sin and Mattatum—we have examined their statements and granted them a hearing according to the rescripts of our lord, and we have ordered (him) to restore unto Mattatum whatsoever Mattatum gave unto her daughter (as) a dowry when she brought [her] in unto the house of Ilšu-ibišu. We have despatched an officer with her: let them give unto Mattatum anything not consumed which they shall now see.

<sup>1</sup> That this is a proper name and not a title (as Lutz, apparently, in view of the plur. pron. suff. in l. 4) is shown by its being left undeclined; cp. UNGNAD, *B.B.*, 16, 23 and SCHORR, *A.B.R.U.*, 296, 1 and 16. <sup>2</sup> Id. *DI.TÁR*.

<sup>3</sup> Id. *KÀ.DINGIR.RA.KI*. That the judges of Babylon here seem to exercise authority outside Babylon (possibly at Larsa, since the letter was found there) may support CUG's contention that they constituted a supreme court. <sup>4</sup> The plur. pron. suff. referring to a single person is very unusual in this phrase. <sup>5</sup> An error for Ilšu-ibišu, as in l. 13. <sup>6</sup> Used with *dînam šûhuzu* again in two of Hammurabi's letters (UNGNAD, *B.B.*, 4, 34—35 and 8, 12—13).

<sup>7</sup> In Babylonian law *dînam šûhuzu* corresponded to the *editio actionis* of Roman law. <sup>8</sup> For the I i of *erêbu*, used of a bride's "entering" into the house of an husband, see Code vi b 34; ix b 55; xiii b 42 and 79; xiv b 26 and 33, and SCHORR, *A.B.R.U.*, nos. 183, 11 and 232, 11; the III i occurs in no. 209, 19. <sup>9</sup> Lutz translates *turram* "revert;" but the infin. of the II i is usually transitive. <sup>10</sup> Id. *MIR.UŠ*. This statement that the judges sent an officer to see that their sentence was duly executed settles one of the problems which the C. H. leaves unclear, viz. how the sentence of the court was carried out; cp. B, 27, 10—16.

<sup>11</sup> Hardly "to her" (Lutz); rather "with her," i. e. back to the house with the plaintiff, Mattatum, to ensure the execution of the order of the court. <sup>12</sup> Lutz: "everything in as good condition as it is now beheld"; but *inattalu* is active. Here *balṭu* seems to be used alone for the usual *ina balṭi u šalmi*, (on which see WALTHER in *Z.D.M.G.*, lxix, 426—7 and LANDSBERGER in *Z.A.*, xxxv, 22 ff.). Compare the return of the gifts of betrothal *šâ lâ akālî* in SCHEIL, *Lois Assyriennes*, § 44. <sup>13</sup> Supplied by Lutz. <sup>14</sup> The 3rd pers. plur. is here used indefinitely.

## 26.

- O. 1. *a-na Be-li-i* 2. *ki-bé-ma* 3. *um-ma I-lî-ip-pa-al-za-am-ma* 4. *(il) Šamaš li-ba-al-li-  
ta-ka* 5. *5 manê*<sup>1</sup> *šipâtîm*<sup>2</sup> 6. *ša ta-ši-nu-ú*<sup>3</sup> 7. *1/2 manê*<sup>4</sup> *šipâtîm(?)* (*MES*) *el-ki(?)*-ma(?)  
8. *li-ib-bi \* \** 9. *mi-im-ma* 10. *e-li (ilat) Ištār-šu-mu* 11. *ú-la i-šu-ú*  
R. 12. *ni-pu-šu-ú*<sup>5</sup> 13. *wa-ši-ir*<sup>6</sup>

Speak unto Belî, saying: Thus says Ili-ippalzam: May Šamaš grant thee life! He has received(?) the 5 maneh of wool which thou shalt skilfully work and an 1/2 maneh's worth of woollen goods and he has no claim whatsoever (arising) out of . . . against Ištār-sumu; we have arranged (it); it is in order.

<sup>1</sup> Id. *MA.*, for *MA.NA.*, as elsewhere. <sup>2</sup> Id. *TUG.* (see MEISSN., no. 8627). <sup>3</sup> The word *tašinû* or *tazinû* is unknown; perhaps, if Ass. *šanû* = Arab. *صنع* "worked skilfully," *tašinû* may mean "thou shalt work skilfully."

<sup>4</sup> More probably *MA.* (for *MA.NA.*, as above), written as in l. 2, not as in ll. 3, 5 and 9. Otherwise, *MA.NA* must be assumed to have been accidentally omitted and the sign must be *KU.* used as a det. before *TUG.*; the id *KU.TUG.* = *ulinnu* (Br., no. 10656), a garment of some variegated woven material. <sup>5</sup> The subj. is strange.

<sup>6</sup> Cp. A 55, 11 and COWLEY, *Aramaic Papyri*, 39, 3: *הישרת* "thou hast settled (the affair)."

## 27.

O. 1. *a-na Šu-mi-a-ḫi-ya* 2. *ki-bé-ma* 3. *um-ma (il) Šamaš-mu-la-lí-iṭ-[ma]* 4. *(il) Šamaš li-ba-al-lí-iṭ(?)-[ka]* 5. *áš-šum mârî (MEŠ) Nu-úr(?)-[il) Šamaš]* 6. *ša bi-ta-ti-šu . . . .* 7. *a-na kaspim ù ši-ba-[az-za]* 8. *te-el-[ku-ú]* 9. *I (il) Sin-ma-gir . . . .* 10. *I Nu-úr-(il) Šamaš ka(?)-. . . .*<sup>1</sup> 11. *im-ḫu-ur<sup>2</sup>-[ma]* 12. *ga-du-um ri-di šar-ri-[im]* 13. *it-ta-al-ka-ak-[kum]* 14. *a-we-li-e ša-ba-at . .* 15. *kaspam ù ši-ib-ta-[šu]* 16. *šu-uš-ki-il-ma* 17. *a-na a-we-lim i-di-in* 18. *du-bu-ub-ta-am* 19. *a-na ra-ma-ni-ka la ta(?) -ya-tim<sup>3</sup>* 20. *kaspam ù ši-ba-az-zu* 21. *i-na ga-ti-ka<sup>4</sup> ta-ša-ga-al*

?

Speak unto Šamaš-ḫâzir, saying: Thus says Šamaš-muballit: May Šamaš grant thee life! Concerning the sons of Nûr-Šamaš, whose houses you have taken in payment of the silver and the interest thereon—Nûr-Šamaš the . . . . has appeared before Sin-mâgir . . . . . [and] has come to thee with the king's officer; seize the men and cause (them) to pay down the silver and the interest [thereon and] give (it) to the man. Incur(?) no complaint against thyself; (see that) thou payest down the silver and the interest thereon which thou hast from them.

<sup>1</sup> Possibly *ka-lu-ú*, a kind of priest (Muss-Arnolt, *A.W.B.*, p. 382 b.). <sup>2</sup> Apparently in the technical sense of "accepting" *i. e.* appearing before a judge (presumably Sin-mâgir); see Schorr, *A.B.R.U.*, p. 535. <sup>3</sup> Perhaps a misreading of *ta-ra-ši*. <sup>4</sup> Literally: "from thine (own) hand" *i. e.* out of the money paid over to thee by them.

## 28.

O. 1. *a-na Be-el-šu-nu* 2. *ki-bé-ma* 3. *um-ma (il) Šamaš-ḫa-zi-ir-ma* 4. *(il) Šamaš li-ba-al-lí-iṭ-ka* 5. *áš-šum šipâtim šu-bu-lim* 6. *ki-ma IŠU.20 KAM. áš-pu-ra-gk-kum* 7. *ú-ul tu-ša-bi-lam* 8. *an-nu-um é-pi-šum li-ib-bi*  
L. E. 9. *me-ši-im-ma* 10. *ù di-iḫ-ti<sup>1</sup> tuppim* 11. *la ša-lim*  
R. 12. *10 manê šipâtam šu-bi-lam* 13. *um-ma-mi ša pa-ṭa-ri* 14. *ú-ul ni-ip-ta-[ra]-am* 15. *1 manâ šipâtim(?) šu-bi-[lam]* 16. *ù arah<sup>2</sup> Ab<sup>3</sup>* 17. *i-na ra-bi-šu-nu<sup>4</sup>* 18. *lu-ú-ku-un-nu-ma<sup>4</sup>*

Speak unto Bêlšunu, saying: Thus says Šamaš-ḫâzir: May Šamaš grant thee life! Concerning the delivery of the wool (to me), as I have written twenty times(?) to thee—thou hast not had (it) delivered to me. This behaviour is due to forgetfulness; for what was required in the tablet has not been accomplished. Have 10 manehs of wool delivered to me. We have not redeemed . . . . . which was to be redeemed. Have 1 maneh of wool(?) delivered [to me] and let them(?) indeed be settled in the month of Ab when they are full-grown(?).

<sup>1</sup> For *dîti* see B 20, O. 5. <sup>2</sup> Id. *ITI*. <sup>3</sup> Id. *NE.NE.[GAR]* <sup>4</sup> The subject is uncertain.

## 32.

(Transcribed and translated by Lutz on pp. 27—28.)

O. 1. *a-na Lu-uš-ta-mar-(il) Ilbaba<sup>1</sup>* 2. *ù Be-la-nu-um* 3. *ki-bé-ma* 4. *um-ma Ḫa-am-mu-ra-bi-ma* 5. *I (il) Sin<sup>2</sup> a-na Adab(KI)<sup>3</sup> li-šu-ú(?)<sup>4</sup>* 6. *I<sup>5</sup> ma-ni-nu-um* 7. *ša na-ak-rum il-ku-ú<sup>6</sup>* 8. *10 manê<sup>7</sup> kaspam i-na bît (il) Sin* 9. *a-na tamqari-šu<sup>8</sup> id-na-a-ma* 10. *pu-uṭ-ra-šu*  
6\*

Speak unto Luštamar-Ilbaba and Bēlanum, saying: Thus says Hammurabi: Let them take forth (the statue of) Sin unto Adab. (As regards) Imaninum, whom the enemy have taken—give 10 manehs of silver from the temple of Sin unto his merchant and ransom him.

<sup>1</sup> Id. ZA.MĀ.MĀ.(?) for the rdg. (il) *Ilbaba* see HOMMEL'S *Festschrift*, p. 177 and SCHROEDER, *K. A. V. I.*, 46, f. 9: *Il-ba-ba*, (il) ZA.MĀ.MĀ. (or ZA.GĀ.GĀ.) = (il) NIN.SIG. <sup>2</sup> Or "one (statue of) Sin" (LUTZ), the sign DIS being taken as the numeral *ištēn* (Br., no. 10070). <sup>3</sup> Id. DUG.GAR. <sup>4</sup> UNGNAD (in *O. L. Z.*, 1922, 6) reads l. 5 as a single proper name *I (il) Sin-a-na-HI-GAR.KI-li-×-×*. <sup>5</sup> Possibly for *TUR* = *mār* (UNGAD, l. c.). <sup>6</sup> Lutz's note (on p. 28) that "we should expect: *ša . . . ilqū-šu*" is hardly necessary in letters of this period. <sup>7</sup> Id. MA. (for MA.NA). Lutz remarks that "the price here mentioned is exorbitantly high, compared for instance with prices paid for slaves," citing from SCHWENZNER (*Altbabylonisches Wirtschaftsleben*, p. 110), 90 shekels as the highest known price for a male slave (*C. T.*, VI, 29) and 6 shekels as the lowest so far attested (*V. S.*, IX, 154). But the amount paid in ransom would depend on the importance of the person involved, nor would Hammurabi be likely to interest himself personally in the case of a captive of no importance; further, the price here mentioned (10 manehs) is little more than six times that (90 shekels = 1½ manehs) of the above-mentioned slave. Cp. C. H. §§ 280—281. <sup>8</sup> Imaninum's "merchant" was presumably some travelling merchant who had ransomed him from the enemies at his own expense; the temple of Sin was to advance the money to the Imaninum in order that he might repay his benefactor. This arrangement exactly complies with the requirements of § 32 of the Code of Hammurabi (xi a 13—34).

## 34.

O. 1. *a-na Wa-tār-(il) Šamaš ki-bé-ma* 2. *um-ma (il) Sin-mu-uš-ta-al-ma* 3. (il) *Šamaš li-ba-al-li-it-ka* 4. *ša al-×-× mi-im-ma* 5. *la ta-na-ši-ik* 6. *dš-šum Marduk<sup>1</sup>-ba-ni* 7. *ša ta-áš-pu-ra-am* 8. *ša um-ma at-ta-ma* 9. *ta-×-di-×-× ú . . .* 10. *la il-ku(?) -ú* 11. *šu-ut-ra-am-ma* 12. *suluppê li-im-ḥu-ur* 13. *ka-ni-ik<sup>2</sup> nāni<sup>3</sup> tamtim<sup>4</sup>* 14. *ša a-na I I-gu-rum* 15. *ù (il) Marduk-mu-ša-lim* 16. [Illegible]

R. 17. *li-bi-il-ma nāni<sup>5</sup> tamtim* 18. *li-im-ḥu-ur* 19. *šum-ma nāni tamtim la i-ba-áš-ši* 20. *ga-at-ka mu-uš-si<sup>6</sup>-ma* 21. *a-na ta-áš-wi-it ba(!)-ti-ka<sup>7</sup>* 22. *suluppê mu-ḥu-ur* 23. *a-aḥ-ka la ta-na-ad-di* 24. *ù a-wi-li-e-ka šamnam ṭābam šu-ši-im-ma<sup>8</sup>* 25. *la ú-ḥa-lu-ka* 26. *dš-šum mi-ḥi(!)-ḥu-ri<sup>9</sup> ša (il) Marduk* 27. *ab-ḥa-am<sup>10</sup>-ma a-la-kam li-pu-ša-am*

Speak unto Watar-Šamaš, saying: Thus says Sin-muštal: May Šamaš grant thee life! As for . . . —thou shalt incur no loss. Concerning Marduk-bāni, of whom thou hast written to me, saying: (9) . . . (11) Write to me, that he may receive the dates. Let him bring the sealed tablet about the sea-fish which [I(?) sent] unto Igurum and Marduk-mušallim, that he may receive the sea-fish; if there are no sea-fish, open wide thy hand and receive dates to an amount equal(?) to thy labour(?). Be not remiss, and cause thy men to leave good oil (in exchange for the fish). They shall not . . . thee. Concerning the offering due to Marduk, sacrifice(?) (a victim), and let them make (haste in) coming.

<sup>1</sup> Id. DUN. (or ŠUL.) PA.Ē. <sup>2</sup> Obv. 13—rev. 6: see V. SCHEIL in *R. A.*, xv, 193—194, n. 2. <sup>3</sup> Id. HA.A. <sup>4</sup> Id. AB.BA. <sup>5</sup> Id. HA. <sup>6</sup> II i impt. from *mašû* "to expand" (cp. Arab. وضع "spread out," "widened"); hence *gâtka mušši* "widen thy hand" means 'be liberal,' 'remit thy claim and accept a substitute at a fair valuation'; cp. Arab. وضع من "remitted" (a debt or tax); (see UNGNAD in *Z. A.*, xxxi, 267—268). SCHEIL, (*loc. cit.*) translates it by *étends la main (au choix)*. <sup>7</sup> SCHEIL reads *ana tašwit zu-ti-ka*, which he translates *pour l'équivalent du montant de la créance(?)*, regarding *tašwītum* as a derivative of *šwīy* = Hebr. שוה "was equal" with *t* prefix (MEISSN., *K. A. G.*, § 35, 3 d) and conjecturing *créance* as the mng. of *zutum*. While accepting his suggestion for *tašwītum*, it is perhaps better (with LANGDON) to translate *zutum* "labour," "toil"; cp. HOLMA, *Körper-teile*, p. 8, *zītu* "sweat" and see *O. L. Z.*, 1911, 385. <sup>8</sup> For *šuzib-ma*, III i, impt., from *ezēbu* "to leave." <sup>9</sup> Probably to be corrected to *mi-ḥi-ḥu-ri* and to be taken as a var. for *maḥḥuru* "offering," MUSS-ARNOLT, *A. W. B.*, p. 533 b). <sup>10</sup> The word *abḥam* is uncertain; the translation assumes that it is an impt. from *ṽabāḥu* "to slaughter," i. e. to sacrifice; cp. Hebr. אברה (EZEK, 21, 20).

## 36.

(Transcribed and translated by Lutz on p. 13.)

O. 1. *a-na a-bi-ya* 2. *ki(?) -bé-ma* 3. *um(?) -ma A-ba-a-ma* 4. [(il)] *Šamaš li-ba-al-li-tu(!)<sup>1</sup> -ka* 5. *a-nu-um-ma I I-din-(il) Ea(?)<sup>2</sup>* 6. *aṭ-tár-da-ak(?) -kum* 7. (*iš*) *elippêti (MES)*  
20 *GUR*.

R. 8. *ga-du ra-ka-bi-* 9. *ši-na<sup>3</sup>* 10. *na-tu-ti* 11. *a-na ši-ri-ya* 12. *šu-ra-am*

Speak unto my father, saying: Thus says Abâ: May Šamaš grant thee life! I am now despatching Idin-Ea(?) to thee; have ships of 20 *gur*'s burden sent to me together with their crews in fit condition.

<sup>1</sup> An error for *it*. <sup>2</sup> The rdg. is doubtful; Lutz has *I-din-EN.MUN.*; perhaps (*il*) *EN.ŠIS* = (*il*) *Ea* (Br., no. 2882) should be read. <sup>3</sup> The fem. plur. of the pron. suff. proves that UNGNAB (in *B.B.*, p. 256) is right in giving *elippêti* (fem.) as the plur. of *elippu* "ship."

## 40.

O. 1. *a-na In-bi-î-li-šu<sup>1</sup>* 2. *ki-bé-ma* 3. *um-ma Wa-tár-(il) Šamaš-ma* 4. (*il*) *Šamaš li-ba-al-li-ta-ka* 5. *ṭup-pi i-na a-ma-ri-i-ka* 6. *lu-ú<sup>2</sup> I manâm kaspam ša li-ki-e-im<sup>3</sup>* 7. *ṭup-pa-am ša a-we-lim* 8. *ù ri-di-a-am<sup>4</sup> li-ki-a-am-ma* 9. *I (il) Sin-i-ki-ša-am ta-ru-ú* 10. *it-bi-a-am-ma* 11. *ma-ga-al id-bu-ba-am* 12. *ki-a-am iq-bi-a-am* 13. *a-na du-ri-im e-ri-ba-am*

L. E. 14. *ma-an-nu-um i-ga-ab-bi-kum* 15. *ú-ul (il) Sin-liqi-ú-um<sup>5</sup>* 16. . . . . (KI) *è-ri-ba-am*

R. 17. *a-[di]-ki-e-ka* 18. *ú-te-ir<sup>6</sup> -ma ma-ga-al a-na pa-ni-ya iq-bi* 19. *ù ka-×-× a-hu-ú-šu bi-ta-ti-šu-ma* 20. *ri- . . . . . eqlim(lim) ya a bi ar ša am(?)* 21. *še pa ši . . . . . ú ip-te-e-ma* 22. *a-na ga-ti-[šu ú]-te-ir* 23. *a-na ši-ir an-ni-im e-pi-ši-im* 24. *ma-ga-al gu-ul-ku(!)-la-a-ku<sup>7</sup>* 25. *a-na a-we-lim ki-bi<sup>8</sup> -ma* 26. *ṭup-pa-am ù ri-di-a-am* 27. *li-ki-a-am-ma ta-ru-ú-šu* 28. *li-ip-pi<sup>9</sup> ma-di-iš ha-mi-id<sup>10</sup>* 29. *ki-ma ṭup-pi ta-am-ma-ru* 30. *at-ta bi-ma(?) -ta-am* 31. *ib-ra-am ša-ab-ta-a-ma*

U. E. 32. 5 *GUR. GAB.*<sup>11</sup> *li-ik-šu-da-ni*

Speak unto Inbi-ilišu, saying: Thus says Watar-Šamaš: May Šamaš grant thee life! When thou readest my tablet, take indeed the 1 maneh of silver which is to be taken, the man's tablet and the accumulated interest. Sin-iqišam the watchman has come up and has vehemently complained to me. Thus has he spoken unto me: Who has ordered thee to enter the fortress? Sin-liqiûm has not (16) . . . . . (18) He has again spoken vehemently to my face, (19) . . . . . (23) I am exceedingly angry(?) at this behaviour. Speak unto the man and take the tablet and the accumulated interest and let his watchman seize a pledge(?). Punish (him) severely. When thou readest my tablet, seize thou . . . . (as) food, and let 5 *GUR.* of meal-cakes reach me.

<sup>1</sup> According to LANDSBERGER (*Der Kultische Kalender*, pp. 105—108) *Inbu* was a name of the moon-god Sin, so that *Inbi-ilišu* means "The moon-god (is) his god." <sup>2</sup> Here *lû* appears, most anomalously, to govern the imp., if *liqiâm* is to be so taken. It is, however, possible to take *liqiâm* as perm. and translate: "let him take . . . .;" but there is then no subj. expressed, while *lû* with the perm. is in this period almost confined to stereotyped phrases expressing good wishes for a person's health and prosperity. <sup>3</sup> Meaning literally "to be

taken," *i. e.* at a person's disposal, *sâ liqêm* seems almost to connote "credit." <sup>4</sup> Literally "addition," *i. e.* accumulated interest, from *redû* (1) "to follow," (2) "to add;" cp. UGNAD, *B. B.*, no. 126, 19: *kaspum(um) kas-pam(am) lirdi* "let silver follow (*i. e.* be added to) silver," *viz.* let the interest accumulate; and *C. T.* VI, 25 a, 10: *ša ana ridi talkû* "(1½ shekels of silver) which thou hast taken for accumulated interest." <sup>5</sup> Lutz (p. 33 b) reads (il) *Sin-ti-û-um*, which yields no sense; probably therefore II is the id. for *laqû* (Br., no. 1700). <sup>6</sup> For the II i of *târu* used as an auxil. vb., cp. KLAUBER, *P. E. T.*, p. xv, *utarrû-ma ibarû*. <sup>7</sup> No such word is known nor can a suitable root be found; possibly therefore *lu* should be read for *ku* and *gullûlûku* be taken as the perm. of the III i of *galûlu* = *qalûlu*, meaning "I am put to shame" or perhaps "I am annoyed" (LANGDON); cp. Arab. قَلَّ I "was little," IV "held in small account," X "became angry." See B 50, 14. <sup>8</sup> See B 1, 26 and 31, and n. 17. <sup>9</sup> The mng. is very uncertain; but it is perhaps possible to think of *nîpû* "to seize a person in execution" (*C. H.*, iii b 30, 32, 39; cp. iii b 21 and xx b 83), though the absence of a dir. obj. is difficult. <sup>10</sup> Apparently a variant for (*arnam*) *êmid* "impose (a penalty)," *i. e.* punish; cp. K. 8664, 10: *bîlta û mandatta ilmedu šîrušûm*. Otherwise *hamit* "hasten" must be read. In either case an impt. with *a-i* is unusual. <sup>11</sup> A variant for *GAB. A.*, apparently some kind of meal or meal-cake; cp. UGNAD, *B. B.*, p. 284, and GÉNOUILLAC, *Inventaire*, pl. vii, no. 5036, O. 2—4.

## 45.

(Transcribed and translated by LUTZ on p. 27.)

- O. 1. *a-na I-din-nam* 2. *ki-bé-[ma]* 3. *um-ma (il) Sin-ba-[ni-ma]* 4. *a-na bît a-we-[lim]*  
 5. *a-li-ik-[ma]*<sup>1</sup> 6. *I biltam ša 30 [manê šipâtîm pišâtîm]*<sup>1</sup> 7. *û 30 manê šipâtam*<sup>2</sup> *šapiltam*<sup>3</sup>  
 8. *a-na*<sup>4</sup> *bîtim*<sup>5</sup>(*tim*) *li-ki-a-am-ma* 9. *30 manê šipâtam pišâtam*<sup>6</sup>  
 L. E. 10. *a-na gâgêm*<sup>7</sup> *KAL*.<sup>8</sup>  
 R. 11. *i-di-<sup>9</sup>in* 12. *30 manê šipâtam šapiltam* 13. *a-na bît tuppi*<sup>10</sup> *li-ši-ri-im-ma*<sup>11</sup>  
 14. *i-na ku-nu-uk-ki-\**<sup>12</sup> 15. *li-ik-nu-uk- . . .*<sup>13</sup>

Speak unto Idinnam, saying: Thus says Sin-bâni(?): Go unto the man's house [and] take 1 load of 30 [maneh's worth of white wool] and 30 maneh's worth of inferior wool unto the temple(?) and give the 30 maneh's worth of white wool unto the . . . convent. Let him bring the 30 maneh's worth of inferior wool into the registry(?) and let him seal them with [his] seal.

<sup>1</sup> Supplied by Lutz. <sup>2</sup> Id. *SIG* (Br., no. 10781). <sup>3</sup> Id. *SIG* (MEISSN., no. 9137). <sup>4</sup> Lutz takes *ana* to mean "from;" but, although the pron. suff. in the dat. can express the *dativus incommodi*, it is very doubtful whether the prep. *ana* can be used to connote the reverse of what it normally connotes. <sup>5</sup> Id. *Ê*. On Lutz's interpretation "from the house" means "from the *bît awêlim*" mentioned in l. 4; but if *ana* means "to," the *bîtim* here intended must be the temple to which the "convent" (in l. 20) and the "registry" (in l. 13) were attached. <sup>6</sup> Id. *UD*. <sup>7</sup> The rdg. of the id. is uncertain: either (Lutz) *Ê. G. I. A* = *kallâtum* "bride" (MEISSN., no. 4459), or (LANGDON) *MAL. G. I. A* = *gâgâm* "cloister" as in *C. H.*, ii b 37. <sup>8</sup> Id. *KAL* = *aqrum* "honoured," in which case either *ana kallâtîm aqartîm idîn* = "give to the highly esteemed bride" must be read (Lutz), or *ana gâgîm aqrim* "to the honoured cloister" (?) will have to be read. <sup>9</sup> There is an erasure between *di* and *in* on the tablet. <sup>10</sup> Id. either *E. AB. BA* = "father's house," *i. e.* the estate belonging to the family, in which case it may be translated "the parental house" (Lutz), *Ê. AB. BA* being regarded as a variant of *Ê. A. BA* = *bît alîm* (cp. *C. H.*, x b 31 *al*; or *Ê. DUB. BA* = "house of tablets," *i. e.* the registry of the temple. <sup>11</sup> For *lišerib-ma* (= *lû ušêrib-ma*), III i from *erêlu* "to enter," cp. *šurim-ma* for *šurib-ma* (UGNAD, *B. B.*, 207, 27). <sup>12</sup> Probably *ku-nu-uk-ki-[šu]* (Lutz), though *ku-nu-uk-ki-[ya]* is also possible. <sup>13</sup> Probably *li-ik-nu-uk-[šu-nu-ti]*.

## 48.

- O. 1. *a-na La-lu-tum* 2. *ki-bé-ma* 3. *um-ma Še-ip-(il) Sin-ma* 4. (il) *Šamaš û (il)*  
*Ilabrat*<sup>1</sup> *da-ri-iš û-mi* 5. *li-ba-al-li-tû-ka* 6. *ša e- . . . šu-lum bi-ti* 7. *šu- . . . . . û-lî*

8. DAM.(?) . . . . . pa-ni-ya 9. ma- . . . . . -ri-im 10. šum-ma iš(?) - . . . . . ab la ma ši ih  
 11. à alpê<sup>2</sup> (ZUN)-ku-nu ša-al-mu 12. a-na eqlim(lim) e-ri-ši  
 L. E. 13. la te-ig-gi-e 14. ki-ma na-pi-iš-ti ma-ti  
 R. 15. eqlum(lum)-ma ú-ul ti-di-e 16. áš-šum tu-uk-ka-ni-im<sup>3</sup> 17. ša ha-al-ga-at 18. it-ti  
 tappê<sup>4</sup>(e-i)-ya 19. ú-ul al-li-ka 20. 5 ku-nu-ka-tu i-na ga-ti 21. šu-ha-ri-im ša A-we-il-Ištar  
 22. 2 (aban<sup>5</sup>) hu-ul-lu à 1<sup>1</sup>/<sub>2</sub> šiqlē hurášam 23. i-na ga-ti I-din-(il) Na-na-a 24. a-na A-we-  
 il-Ištar 25. tu-uh-ši-šu-ma li-pa-az-zu<sup>6</sup> 26. a-di-ni<sup>7</sup> (aban) hu-ul-li 27. à 1<sup>1</sup>/<sub>2</sub> šiqlē hurášam  
 U. E. 28. i-na-ad-di-nu-ma 29. a-na bi-ti-ki la te-gi  
 L. E. 30. ki-ma ta-ta-bi li-ib-ši

Speak unto Lalutum, saying: Thus says Šép-Sin: May Šamaš and Ilabrat grant thee life unto eternity of days! (6) . . . . . ; (11) and your oxen are well. Be not negligent in tilling the field; knowest thou not that the life of the land (is) the field? Concerning the purse which was lost—I had not gone with my companions. Transfer five seals from the possession of the lad belonging to Awêl-Ištar (and) 2 *hullu*-stones and 1<sup>1</sup>/<sub>2</sub> shekels of gold from the possession of Idin-Nanâ to Awêl-Ištar, and let him keep (?) it; they will now give the *hullu*-stones and the 1<sup>1</sup>/<sub>2</sub> shekels of gold; and be not negligent about thy house. Let it be as thou pleasest.

<sup>1</sup> Id. NIN.SUBUR; see DEIMEL, P. B., pp. 140b and 220b. <sup>2</sup> Id. GUD. <sup>3</sup> Usually preceded by the determ. *mašku*, as in UNGNAD, B. B., 233, 28 and 268, 3. <sup>4</sup> Id. TAB.BA. <sup>5</sup> Id. TAK. <sup>6</sup> Apparently for *lipâd-šu* from *√*𒌦𒍪; for the mng. "keep possession of" anything, cp. (?) Arab. *ḥāḍ* "remained in the possession of its owner" (of property). Possibly also this *√*𒌦𒍪 is connected with *√*𒌦𒍪 (?) (UNGNAD, B. B., p. 360). <sup>7</sup> See UNGNAD, B. B., 51, 6 and 161, 27.

## 50.

(Transcribed and translated by LUTZ on pp. 13—14.)

- O. 1. a-na Mu-na-wi-rum 2. ki-bé-ma 3. um-ma Ti-ša-na-tum-ma 4. áš-šum ša ta-áš-pur-am um-ma at-ta-ma 5. um-mi na-ti-tum<sup>1</sup> šu-ha-ra-am 6. a-na li-qu-tim il-ki-e-ma 7. šu-ha-rum šu-ú ši-tam(?) ir(?)-ši<sup>2</sup>-ma 8. 20 ši-bu-ūt a-lim ú-pa-aḫ-ḫi-ir-šum-ma 9. a-wa-a-ti-šu ma-aḫ-ri-šu-nu áš-ku-un-ma 10. áš-šum šu-ha-[rum] šu-ú ši-tam ir-šu-ú<sup>3</sup>  
 L. E. 11. iš-tu šattim 3 (KAM) i-na aḫ-ḫu-šum(!)<sup>4</sup> 12. at-ta-sa-aḫ-šu<sup>5</sup>  
 R. 13. i-na-an-na il-li-ik 14. ú-qa-al-li-il-ma 15. um-ma ša-pi-ir nárím<sup>6</sup>-ma 16. a-li-ik<sup>7</sup>-ma (iš) narkabtam(?)<sup>8</sup> a-pu-ul<sup>9</sup> 17. ša ta-áš-pur-am 18. a-na a-we-lim aq-bi-ma 19. tup-pu-um ša a-we-lim 20. a-na I-din-(il) Sin it-[ta]-al-kam 21. ú-ul i-ta-ar-ma 22. áš-šum šu-ha-ri-im šu-a-ti 23. ú-ul ú-da-ab-ba-ab-ka

Speak unto Munawwirum, saying: Thus says Tišanatum(?): Concerning what thou hast written to me, saying: My mother, a priestess(?), has adopted(?) the lad; yet that lad has run away(?), and I have assembled the 20 elders of the city to (enquire about) him and have laid his case before them. Because that lad ran away, I disinherited him from a brother's share three years ago. Now he has gone, he has made light (of it). Thus says the governor of the river-zone: Go and pay my . . . . What thou hast written to me I have told the man and the man's tablet has come to Idin-Sin. He will not return, and I shall not sue thee on account of that lad.

<sup>1</sup> Either a proper name (Lutz) or "my mother the priestess" (UNGNAD in O. L. Z., 1922, 6) or "nun" (LANGDON in A. J. S. L., xxxix, 137). <sup>2</sup> LUTZ, reading *zi-l[i-i]r-ši*, translates it "calls her (mother)," which is

grammatically impossible, since the perm. of *zakāru* is *zakar*. With *šitam irši* "obtained a going forth," i. e. made (his) escape cp. II R. 9 II a—b 11: *šita irtaši* (LANGDON, *loc. cit.*); see also 134, 16. <sup>3</sup> LUTZ's rdg.: *aššum zu-ḫa-[ri-im] šū zi-ki-ir šū*—and his translation: "as to this youth's proclamation" are hardly grammatical. <sup>4</sup> The pron. suff. *-šum* "to him" cannot be right, as the suff. of the dat. can only be attached to the vb.; perhaps *-tim* should be read, when *ina aḫḫūtim* may mean "from a brother's share," to which by adoption he had become entitled. LUTZ's rendering "in favour of his brother" is out of the question. <sup>5</sup> LUTZ's rdg. *it-ta-si-ih-šu* is incorrect. <sup>6</sup> Id. A. ID. <sup>7</sup> The translation: "I went to the canal-patrol" (LANGDON, *loc. cit.*) is impossible; for (i) *umma* requires to be followed by its subject—here *šāpir nārīm*—, to which *-ma* is usually, as also here, attached, and (ii) the text has *alik* "go" (impt.), not *allik* "I went" (pret.; cp. MEISSNER, *K. A. G.*, p. 74 and UNGNAD, *B. B.*, pp. 253—254). <sup>8</sup> Id. (GLŠ)MAR(?), as read by LUTZ; the text is uncertain, but the only alternative rdg. *ir-pi*(?) yields no known sense. <sup>9</sup> Impt. (LUTZ) rather than pret. (LANGDON, *loc. cit.*). The mng. is either "give back" (or "return," LUTZ), or "pay," but not "I have paid" (LANGDON, *loc. cit.*).

## 53.

O. 1. a-[na] . . . . ù Ir-ši-ya 2. ki-bé-ma 3. um-ma Na-bi-(il) Šamaš-ma 4. (il) Šamaš li-ba-al-li-ta<sup>1</sup>-ku-nu-ti 5. ki-ma ú-da-am-mi-ga-ku-nu-ši 6. du-um-mi-ga-am 7. ki \* ma la I Be-el-ta-ni 8. \* \* \* la ad du \* (?)  
L. E. 9. ú-ul ti-di-e 10. a-na<sup>2</sup> I Be-el-ta-ni  
R. 11. še-a-am ma-la ba(?)—šú(?)—u(?) mahar(?) (il)(?) Šamaš(?) 12. la ta-ka-al-la 13. i-na a-la-ki-ya 14. ni-da-bu-ub 15. ki-ma ú-da-am-mi-ga-kum 16. du-um-mi-ga-am 17. pa-ni<sup>3</sup> I Be-el-ta-ni 18. la i-na-di-ru

Speak unto . . . and Iršiya, saying: Thus says Nabi-Šamaš, saying: May Šamaš grant you life! As it pleases you, please yourselves. (7) . . . . .  
(9) thou knowest not. Keep not back what grain there is(?) in (the temple of) Šamaš(?) from Bêltani. When I come we will bring the suit into court. As it pleases thee, please thyself, (but beware that) Bêltani be not enraged.

<sup>1</sup> Clearly *ta*, not *it*, like *da* in l. 15. <sup>2</sup> Used to express the *dativus incommodi* after *kalû* "to refuse (anything) to (a person);" cp. UNGNAD, *B. B.*, p. 314. <sup>3</sup> Literally: "the face of," employed as a polite form of address, like *حضره* "presence" in mod. Arab.; cp. UNGNAD, *B. B.*, 1, 17.

## 54.

O. 1. a-na Šilli<sup>1</sup>(li)-(il) Dam-ki-na 2. ù Il-šu-ba-ni 3. ki-bé-ma 4. um-ma Li-bur-ša-du-ni-ma 5. (il) Šamaš [li]-ba-al-li-it-ku-nu-ti 6. i-na ga-bi-e be-li-ya 7. áš-pu-ra-ak-ku-nu-ši-im 8. 20 ul(?) . . . . . 9. ši-im-te-im-ma  
L. E. 10. šu-up-ra-nim

Speak unto Šilli-Damkina and Ilšu-bâni, saying: Thus says Libur-šadûni: [May] Šamaš grant you life! By command of my lord I have written to you: send me 20 . . . . and also harness(?).

<sup>1</sup> Id. *MI*.

## 56.

O. 1. a-na (il) Sin-i-ki-ša-am 2. ki-bé-ma 3. um-ma Nu-úr-(il) Adad-ma 4. wa-ar-du-um 5. mi-nam te-te-ni-pi-eš 6. išakki<sup>1</sup> (MEŠ) 7. a-na Larsa (KI) 8. tu-ša-ar-ra-a-ma 9. mi-nam i-na an-di-\*<sup>2</sup> 10. še-a-am i-ta-ba-lu

Speak unto Sin-iqīšam, saying: Thus says Nūr-Adad the slave: What art thou engaged in doing? Thou hast had the superintendents brought unto Larsa; and what grain from . . . are they taking away?

<sup>1</sup> Id. *PA.TE.SI*. <sup>2</sup> Hardly *il-di-[im]* "the young slave;" possibly *il-ki-[im]* "the feudal service," if *ki* is to be read for *di*.

## 58.

O. 1. *a-na Be-el-šu-nu* 2. *ki-bé-ma* 3. *um-ma (il) Šamaš-ḫa-zi-ir-ma* 4. *(il) Šamaš li-ba-al-li-iṭ-ka* 5. *a-na bi-tim la te-ig-gu* 6. 60 (QA.) *ḫallurtam*<sup>1</sup> *ša-am-da-a-tim*<sup>2</sup> 7. *šu-bi-lam* 8. *šamnam*<sup>3</sup> *ḫalšam*<sup>4</sup> *ša tu-ša-bi-lam* 9. *a-na e-se-ni-im ú-ul na-tu-ú* 10. *šamaššammam ma-aḫ-ri-ka* 11. *li-iḫ-lu-lu<sup>5</sup>-ma ta-ra(?) -ab(?)* 12. *ma-aḫ-ri-ka li-iz-hu-tu*  
R. 13. . . *ri-iš-tám i-na \* ma* 14. . . . . *ni . . . . . -am-ma* 15. . . . . *-mu-ur* 16. *ù . . . . .* 17. *a-na ši-ri-ya ṭú-ur-da-áš-šu*

Speak unto Bēlšunu, saying: Thus says Šamaš-ḫázir: May Šamaš grant thee life! Be not negligent about the house. Have 60 *qá* of . . . beans delivered to me. The refined oil which thou hast had delivered to me is not fit to smell. Let them extract the juice from (?) the sesame before thee and let them press . . . before thee (13) . . . (17) have it despatched unto me.

<sup>1</sup> The id. *GU.GAL* is given in MEISSN., no. 2083, without any Ass. equivalent, which was proved to be *hallurum* by HROZNÝ in *O. L. Z.*, 1913, 52; see also *Das Getreide*, pp. 4 and 44—45. The mng. is established by Syncellus (in MÜLLER'S *Fragm. Hist. Graec.*, ii, 496) who names among plants graving in Babylonia *γόγγυαι* which he equates with *ῥοῖθαλ* "barley-corns;" more correctly it was a lathyrus (HROZNÝ, *loc. cit.*). HOLMA (*O. L. Z.*, 1914, 22) further identifies *halluru* with Hebr. *חרור*, Syr. *ܡܠܝܬܐ* and Arab. *حجر*. LANGDON (*Z. A.*, xxviii, 109—110) calls attention to the use of *halluru* as a weight, equal to  $\frac{1}{20}$  of a shekel; cp. WEISSBACH in *Z. D. M. G.*, 1907, 382 and SAYCE and COWLEY, *Aramaic Papyri*, pp. 21 ff. on *חלורא* used as a weight. It is interesting to note that similarly in Gk. *ῥοῖθῆ* is used to denote the smallest weight, a "grain" (Theophr. *de Lap.* 46), which may have caused Syncellus' incorrect equation of *γόγγυαι* with *ῥοῖθαλ*. For the fem. *ḫallurtum* (here required by the fem. adj.) see BOISSIER, *D. A.*, xi, 11. See also R. C. THOMPSON, *Assyrian Herbal*, pp. xix and 207—208. <sup>2</sup> An epithet of unkn. mng.; the spelling makes it probable that the plur. is intended, in which case either *ḫallurtum* is to be regarded as a collective noun or else the plur. should be read. <sup>3</sup> Id. *YÁ*. <sup>4</sup> Id. *BARA.GA*; see LUTZ in *A. J. S. L.*, xxxvi, pp. 70 and 80, l. 27, where he transcribes *NI.GIŠ.BARA.GA* by *šamna bašma* and renders it "aromatic oil;" in his n. 25 on p. 77 he states that he is therein following ZIMMERN in *B. z. K. B. R.*, p. 98, l. 46, *Ritualtafelu*, p. 176, n. 2, and KÜCHLER, *Medizin*, p. 83, but that JASTROW suggested *šaman parakki* "temple-oil;" (see Br., nos. 6873 and 6878. In *R. A.*, xvii, p. 68, l. 24 *šaman BAR.GE* is probably a variant for *šaman BAR.GA*. (TH.-DANGIN on p. 104, n. 40; the parallel passage on p. 70, l. 8 has *šamna ḫal-ša*. Cp. IV R. 60 a 25: *šamna ḫal-ša šamna ṭāba*. Cp. Arab. *خالص* I. "was pure, unmixed;" II. "refined." See also *A. J. S. L.*, xxxix, 140. <sup>5</sup> This *ḫaldū* is apparently a hitherto unkn. word, meaning possibly "expressed" the juice or oil; cp. N. Hebr. *חלב* "juice," (LEVY, *N. Hebr. u. Chald. Wtb.*, ii 51 α).

## 62.

(Transcribed and translated by Lutz on pp. 23—24.)

O. 1. *a-na a-we-lim* 2. *ki-bé-ma* 3. *um-ma A-we-il-(il) E-a-ma* 4. *(il) Šamaš ù (il) Marduk li-ba-al-li-ṭú-ka* 5. *lu ta(1)<sup>1</sup>-al-ma-ta lu ba-al-ṭa-ta* 6. *ilum na-ši-ir-ka ri-eš-ka a-na da-mi-iq-tim* 7. *li-ki-il* 8. *a-na šu-ul-mi-ka áš-pu-ra-am* 9. *šu-lum-ka ma-ḫar (il) Šamaš ù (il) Marduk* 10. *lu da-ri* 11. *I Šin<sup>2</sup>-ra-bi lu rêdûm ša ga-ti-ya<sup>3</sup>* 12. *ḫa-li-iq-ma* 13. *a-[na] A-we-la-tum a-ḫi-šu* 14. [*ša i-na*]<sup>4</sup> *Kar-lik-ku(KI)*

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- L. E. 15. . . . . -ur-šu<sup>5</sup>-ma  
 R. 16. *id-di*(?)*-in-šu* 17. *it-ta-la-al-[kam]*<sup>6</sup> 18. *wa-ša-ab-šu i-na álim(KI)*<sup>7</sup> 19. *ma-aḥ-ri-ka iq-bu-nim* 20. *ki-ma ra-bu-ti-ka* 21. *I Sin-ra-bi* 22. *ù A-wi-la-tum a-ḫi-šu*<sup>8</sup> 23. *a-na Ar-du*<sup>9</sup> *ù Id-da-tum*<sup>10</sup> 24. *pí-ki-id-ma* 25. *ma-aḥ-ri-ya li-iz-za-ni-ka šu-nu-ti*<sup>11</sup>

Speak unto the gentleman, saying: Thus says Awêl-Ea: May Šamaš and Marduk grant thee life! Mayst thou fare well (and) mayst thou live! May thy guardian god support thee in prosperity! I have written (to ask) after thy welfare; may thy welfare before Šamaš and Marduk be everlasting! Sin-rabi (is) indeed an officer under my control; he has fled and (13) . . . . .; (16) he has come and they say that his abode is in the city within sight of thee. Of thine excellence (I beg thee to) commit Sin-rabi and Awêlatum his brother unto Ardu and Iddatum and let them both be made to present themselves before me.

- <sup>1</sup> An error for *ša*. <sup>2</sup> Id. *EŠ*. <sup>3</sup> Lutz reads *bi-ti-ia* "(the messenger of) my house." <sup>4</sup> Lutz restores [*i-na*] only. <sup>5</sup> Lutz restores *i-tu-ur-šu*, translating ll. 13—15: "they returned him and gave him to Awilatum his brother," which would require *utērraššu* or the like. <sup>6</sup> Lutz reads *it-ta-la-ak-ma*, against the *ductus literarum* in the text. <sup>7</sup> By usage *álim* seems to connote any town or city, *álim (KI)* the capital. <sup>8</sup> Read *aḥašu* (acc.), as in UGNAD, *B. B.*, 162, 13. <sup>9</sup> As the word is undeclined, it must be a *nom. prop.* (UGNAD in *O. L. Z.*, 1922, 6); Lutz, however, takes it against the grammar as the gen. sing. of *ardum* "slave" and translates the sentence "deliver over S. and A. to the servant." For the name Ardu see SCHORR, *A. B. R. U.*, 162, 2 and 173, 6 *al.* <sup>10</sup> Omitted by Lutz as an unkn. word (see UGNAD, *l. c.*); cp. SCHORR, *op. cit.*, 85, 3 *al.*; 254, 3 and 11; 269, 10. <sup>11</sup> The IV i of *sanāqu*, connoting "to be made to come."

## 63.

(Translated and transcribed by Lutz on pp. 24—25.)

- O. 1. *a-na (il) Sin*(?)*-na-da* 2. *ki-bé-ma* 3. *um-ma Li-pí-it-ma* 4. *(il) Šamaš (il) Sin áš-šum-ya li-ba-al-li-tu-ki* 5. *ki-ma*(?)<sup>1</sup> *šum-ma la ka-a-ti* 6. *pa-ri-iš wa-ar-ka-tim* 7. *la i-šu-ú ú-ul ti-di-e* 8. *i-na ša-at-tim an-ni-tim* 9. *ti-ri-in-ni-i-ma* 10. *na-ra-am šu-bi-ri-in-ni* 11. *ši-ba-a-ti*<sup>2</sup> *a-na pa-ni-ya*

L. E. 12. *ib-ši-i*<sup>3</sup>-*ma* 13. *la a-ḫa-áš*

- R. 14. 10 *manê SIG.DU*.<sup>4</sup> *I Gi-mil-la-at-Sin* 15. *i-na-ad-di-ig-gi*<sup>5</sup> 16. *áš-šum I A-pil- (il) Ba-ú* 17. *ša šu-u*<sup>6</sup> *ša i-ka-lu* 18. *di*(!)<sup>7</sup>-*ta-ma la ma-ak-ku-ur-ki*<sup>8</sup> 19. *ša ša-a-ti*<sup>9</sup> *la tu-wa-áš-ši-ru-šu* 20. *a-na ši-ir I Sin-i-ku-lam* 21. *al-ki-i-ma* 22. *a-na Ud-bal-nam-ḫe* 23. *li-ti-iḫ-ḫi-ki-i-ma* 24. (*rēš*) *wardam li-iš-ku-na-ak-ki*

U. E. 25. *a-mu-um-ma I Ú-tul-Ištar* 26. *aṭ-tár-da-ak-ki-im*

L. E. 27. *ti-e-im-ki ga-am-ra-am* 28. *šu-up-ri*

Speak unto Sin-nada(?), saying: Thus says Lipit-Ištar: May Šamaš and Sin for my sake grant thee life! Didst thou not know that I had not anyone except thee to investigate the story? Give back during this year and hand over to me the stone-tablet. Great need is fallen upon me, but I am in no hurry. Gimillat-Sin will give thee 10 manehs of inferior(?) wool. Concerning Apil-Ba'u, who is not rightly(?) thy property—whom they have imprisoned—at present thou shalt not have him released. Go unto Sin-iqûlam, that he may bring thee nigh unto Udbalnamḫe and let him put the slave at thy disposal. I have now despatched Uṭul-Ištar unto thee; send (me) thine orders in full.

<sup>1</sup> Here used apparently to mean "that" after *tide*; Lutz, however, translates ll. 5—7: "As if there had been no explanation to thee about the matter! Thou knowest not," apparently giving *lā kâta* an impossible mng. and equating *išû* with *bašû*.

<sup>2</sup> Plur. of *šibātu* (from the  $\sqrt{\text{𐎶𐎵𐎶}}$ ) "wish," "desire," "need," used as an "intensive plural," meaning "great need." Lutz's endeavour to take it from  $\sqrt{\text{𐎶𐎵𐎶𐎶𐎶}}$  in the sense of "the things seized" overlooks the final radical of that root.

<sup>3</sup> Notice the sing. vb. with a plur. noun.

<sup>4</sup> Probably

*SIG.DU.* ( $\text{𐎶𐎶𐎶}$ ) is an error for *SIG.UŠ.* ( $\text{𐎶𐎶𐎶𐎶}$ ), supposed to denote an inferior kind of wool (MEISSN., no. 8275); cp. GRICE, *Records from Ur and Larsa*, 54, 1. Lutz reads *ri-iš*, which he supposes to mean "maintenance," "maintenance-money," comparing Arab. *rîš(un)* "sustenance;" but his translation cf. ll. 13—15: "I am in no haste that G. shall give thee the 10 minas of maintenance-money" inserts "that" against the text and takes *rîš*, which could only be the c. c., as the emphatic case.

<sup>5</sup> For *inaddikki*.

<sup>6</sup> The syntax of ll. 17—18 is difficult; the sentence should run: "Apil-Ba'u, who is not thy property, thou shalt not have released," but the addition of the second relative clause *ša ikâlu* "whom they have imprisoned" inside the first has confused the thought.

<sup>7</sup> Apparently an error for *ki*.

<sup>8</sup> If the translation given above (reading *ki-ta-ma* for *ditama*) is correct, *kita* (= *kitta*) is an adv. acc. from *kittum* "truth" with encl. *-ma*. Lutz reads *kita mala baqqurki* which he renders as much as there is "truth to it, having brought legal action against thee."

<sup>9</sup> The word *šātu* means "duration" and has hitherto only occurred in phrases like *šât muši* "during the night," *enšât* "just now" (UNGNAD, B.B., 270, 24) and the like. Consequently Lutz's translation "because" is wrong.

## 64.

O. 1. *a-na (il) Sin-iš-me-a-an-ni* 2. *ki-bé-ma* 3. *um-ma Sa-bi-tum-ma* 4. *(il) Šamaš û (ilat) A-a kallâtum<sup>1</sup> áš-šu-mi-ya* 5. *li-ba-al-li-tú-ka* 6. *ki-am<sup>2</sup> a-na (il) Adad-šar-î-lí* 7. *ta-la-ak-ki-a-am* 8. *û ya-a-šim* 9. *I alpam li-a-am* 10. *15 šiqlē kaspam ša i-na bît tamkarim* 11. *ta-la-ak-ku-ú-ma* 12. *ga-du-um(?) am-tim(?)* 13. *a-na-ku an-ni-ki-a-am an-na-tim* 14. *a-ap-pa-al-ka*

R. 15. *šum-[ma] it(?) ta-áš-pu-ra-am-ma* 16. *ni-di a-ḫi-im la ta-ra-áš-ši* 17. *a-na be-el eqlim 1 šiqlam kaspam* 18. *i-di-in* 19. *i(?) na(?)<sup>3</sup> ḫallurim ša tu-ša-bi-lam* 20. *120 + 10 (Q.A.) ḫalluram a-na I-lî-i-ki-ša-am* 21. *at-ta-di-in* 22. *û \* bi-ri-iḫ-ḫa at-ta-di-i-šu*

Speak unto Sin-išme'anni, saying: Thus says Sabitum: May Šamaš and Aa the Bride for my sake grant thee life! Thus(?) thou shalt take 1 strong ox for Adad-šar-ili and me. The 15 shekels of silver which thou takest indeed from the merchant's house together with the slave-girl—these I will myself repay thee at once, if she(?) is sent and is not indolent. Give 1 shekel of silver to the owner of the field. I will give unto Ili-iqîšam 130 *qâ* of beans out of the beans which thou hast had delivered to me (22) . . . . .

<sup>1</sup> Id. *É.GI.A.* <sup>2</sup> The adv. *kiâm* "thus" seems out of place here; may *kiam* be the acc. of some unkn. noun *ki'um* and the dir. obj. of *talakkiâm*? <sup>3</sup> The rdg. is doubtful; after *ina* in the text is the sign  $\text{𐎶}$ , which is probably due to the miscopying of scratches on the tablet.

## 66.

O. 1. *a-na Be-el-šu-nu* 2. *ki-bé-ma* 3. *um-ma Kur-di-Ištar-ma* 4. *(il) Šamaš li-ba-al-li-it-ka* 5. *lu ša-al-ma-a-ta lu ba-al-ṭa-a-ta* 6. *iš-tu e-ri-ša-am ta-ak-mi-ma(!)<sup>1</sup>* 7. *arḫam I (KAM) ki-a-am* 8. *šâbê (MEŠ)* 9. *i-na ma-ḫa-ri-ka mi-na-am i-pu-uš<sup>2</sup>* 10. *še-am šu-li-a-am-ma i-na mu-uḫ-ḫi-[ya]* 11. *šu-ta-ar-ri-iḫ<sup>3</sup>* 12. *i-nu-ma ta-la-ka-am* L. E. 13. *di(!)<sup>4</sup> i-š-ta-ka<sup>5</sup> ta-ba(?) ar<sup>6</sup>* 14. *a-na . . . la(?) te-gu*

Speak unto Bêlšunu, saying: Thus says Kurdi-Ištar: May Šamaš grant thee life! Mayst thou fare well! Mayst thou live! Since thou hast completed the cultivation, what have the

6 labourers thus done with thee for 1 month? The whole of thy field . . . . . Bring the grain up to me and have (it) conveyed(?) before me. When thou comest to me, thou shalt . . . . . thy salary. Do not neglect the . . . . .

<sup>6</sup> *ta-ak-mi-ma* (!). An error on the part of the writer for *ta-ak-mi-su*. On *kamāsu* "to complete" see UNGNAD, *B.B.*, 42, 11; 57, 21; 63, 20. <sup>2</sup> Notice the sing. vb. with a plur. subj., *šābē* (*MEŠ*), in l. 7. <sup>3</sup> Probably an error for *šu-ta-ar-ri-im* (III ii from *warū*) "have it sent" or "forwarded to me." <sup>4</sup> An error for *ki*. <sup>5</sup> On *ki-iš-ta-ka* (= *qistaka*) "gift" as an euphemism for "wages" or "salary" see *C. H.*, xix b 62 and xx b 8. <sup>6</sup> This can hardly be the impf. of *bāru*, *ba'āru* "to catch," which yields here an unsatisfactory sense.

## 68.

O. 1. *a-na Ib-ni-(il) Adad* 2. *ki-bé-ma* 3. *um-ma A-pi-il-(il) Na-[bi-um-]ma* 4. *(il) Šamaš*  
*ù (il) Marduk li-[ba-al-li]-tū-ka* 5. *a-na bi ka si i . . . . .* 6. *ta-al-li-kam am- . . . . .*  
 7. *i-ti-ya ú-ul ta-x-me-ir* 8. *a-nu-um-ma I (il) Sin-i-din-nam* 9. *tup-pí uš-ta-bi-la-kum* 10. *ki-*  
*ma tup-pí [ta-am-ma-]ru*

L. E. 11. *a-ši-ri-ya*<sup>1</sup>

R. 12. *a-la-kam e-ip-ša-am* 13. *mim(?) -ma ša ta-al-kam(?) \** 14. *ša tu-ub li-bi-ka*  
 15. *lu-pu-uš* 16. *ù da-ba-ab pî(?)<sup>2</sup> -ka* 17. *lu-ug-mu-ur* 18. *a-na a-la-ki-im* 19. *la tu-ba-aq<sup>3</sup>*

Speak unto Ibni-Adad, saying: Thus says Apil-Nâbium(?): May Šamaš and Marduk [grant] thee [life]! (5) . . . . .  
 . . . (8) I have now caused Sin-idinnam to deliver my tablet to thee; when [thou readest] my tablet, make [haste in] coming unto me. Let him do whatsoever . . . . . that is thy heart's desire and let the words of thy mouth(?) be accomplished. Delay(?) not to come.

<sup>1</sup> Probably for *ašširiya* = *ana širiya*; cp. SCHORR, *A. B. R. U.*, 78, 16. <sup>2</sup> Possibly id. *KA*. <sup>3</sup> Apparently "delay" from the context (cp. ? Syr. 𐤔𐤏𐤕 "yawned") and possibly a variant form of *paqāqu* "to wait;" cp. *V. R.*, 50 a 13: *nišē upaqaqā*; KING, *Magic*, 6, 23: *ana ašika upaqqu ilāni rabūti* (as restored); *IV R.*, 17 a 20: *rabiš upaqaqa*.

## 70.

(Transcribed and translated by LUTZ on p. 21.)

O. 1. *[a]-na (il) Šamaš-li-wi-ir* 2. *ki-bé-ma* 3. *um-[ma] I-lí-i-ki-ša-am-ma* 4. *(il) Šamaš(?)*  
*ù [(il) Marduk] li-ba-al-li-tū-ka* 5. *áš-šum še'im(?)<sup>1</sup> ša(?) I-bi-(il) Šamaš ahišu<sup>2</sup>* 6. *ta-áš-*  
*pur-am* 7. *ki-ma ti-du-ú a-na še-im an-ni-im* 8. *du-ub-bu-ba-a-ku-ma* 9. *ú-ul i-pu-uš-šu*  
 10. *iš-tu i-na-an-na UD. 2. KAM.*

L. E. 11. *šu(?)<sup>3</sup> -ma aṭ-tár-da-am*

R. 12. *ki-[a]-am<sup>4</sup> a-ap-pa-áš-šu<sup>5</sup>* 13. *mi-im-ma la ta-na-zi-iq*

Speak unto Šamaš-liwir, saying: Thus says Ili-iqīšam: May Šamaš and [Marduk] grant thee life! Thou hast written to me concerning the grain(?) belonging to Ibi-Šamaš. As thou knowest, I am engaged in a suit for (the recovery of) this grain; but he has not provided it. Two days hence I will despatch him himself. Thus will I pay for(?) it; thou shalt not suffer any loss.

<sup>1</sup> Lutz supplies *šE* = *še'im*. <sup>2</sup> Id. *šEš.NI*. <sup>3</sup> Lutz reads *[a]-ma* and translates the line: "before I shall send." <sup>4</sup> Lutz restores *[še]-am*; but he is then compelled to take *appaššu* as a variant for *apaššu* "I shall pay him the grain" by assimilation of *l* to *š* (see n. 5). <sup>5</sup> Taken by Lutz as equivalent to *apaššu*, by assimilation of *l* to *š*; UNGNAD (in *O. L. Z.*, 1922, 6) suggests *a-ap-pa-[la]-áš-šu*.

## 71.

- O. 1. *a-na A-we-li-ya* 2. *ki-bé-ma* 3. *um-ma E-ṭel-pî-(il) Na-bi-um-ma* 4. (il) *Šamaš û*  
(il) *Marduk li-ba-li-tú-ka* 5. *maḥ-ri-ya 1 alpum* 6. *ša mu-uš-ki-nim* 7. *si-im-ma-am na-ši*  
8. *ki-ma tup-[pí ta-ma-ru]*  
R. 9. *a-la-kam ip-[ša-am]* 10. *šum-ma i-na ki-it-[tim]* 11. *a(!)-ḥi at-ta la(?) . . . .*

Speak unto Awēliya, saying: Thus says Eṭel-pî-Nabium: May Šamaš and Marduk grant thee life! In my presence (?) 1 ox belonging to a *muškēnum* received an injury. When [thou readeest my] tablet, make (haste in) coming; if in truth thou art my brother, do not (?) [delay].

7. *šimmam*. For *šimmam*; cp. Ar. *سم* I "struck" (with a club, stone etc.); II "penetrated" (of a sword); *سم* and *سوس* "great misfortune." Hitherto Bab. *šimmum* has only occurred as used of human beings (e.g. C. H., xviii b 7, 56, 75, 84, xix b 6, 21, 30 and xxviii, 57).

## 74.

- O. 1. *a-na (il) Sin-i-ki-ša-am* 2. *ki-bé-ma* 3. *um-ma (il) Sin-i-din-nam-ma* 4. *ku-nu-ki*  
*i-na a-ma-ri-[ka]* 5. *I Ḥa-zi-ra-am* 6. *û šatammê<sup>1</sup> (E.NE.)* 7. *ša ma-aḥ-ri-ka* 8. *pu-ḥi-ir-ma*  
9. *iš-tu pa-ti* 10. *Maškan-šabru<sup>2</sup> (KI)*  
L. E. 11. *a-di ālim (KI) \* \* \* (?)*

Speak unto Sin-iqīšam, saying: Thus says Sin-idinnam: when thou readeest my sealed tablet, bring together Ḥāziram and the ministers who are before thee and . . . . from the district of Maškan-šabru as far as the city.

<sup>1</sup> Id. *ŠĀ.TĀM*; the *šatammû* were some kind of temple-officials (UNGNAD, *B.B.*, p. 398).  
*GAN.ŠABRU*; see UNGNAD in *O.L.Z.*, 1917, 203 and TH-DANGIN in *R.A.*, xv, 19.

<sup>2</sup> Id. *MAS*.

## 75.

- O. 1. *a-na Mârat<sup>1</sup>-(il) A-ma-a* 2. *ki-bé-ma* 3. *um-ma Il-šu-ib-ni-šu-ma* 4. (il) *Šamaš*  
*li-ba-al-li-it-ki* 5. *a-li-ik i-di-ki<sup>2</sup> . . . . .* 6. *aṭ-ṭa-ra-as-su-nu-ti* 7. *û ni-še a-na arḥim*  
1 (*KAM*) 8. *uš-te-zi-ib* 9. *warah* 2 (*KAM*) *li-ba-al-li-ma* 10. *li-it-ta-al-ka-ak-ki*

Speak unto Mârat-Amâ, saying: Thus says Ilšu-ibnišu: May Šamaš grant thee life! Thine escort . . . . I have despatched them (as) thine escort and I have had the men left for the first month; in the second month I (?) will . . . . and come to thee.

<sup>1</sup> Id. *TUR.SAL*. <sup>2</sup> Probably plur., in app. to the plur. pron. (see n. 3). For the use of the sing. *alik* instead of the plur. *alikût* in compound phrases see MEISSN., *K.A.G.*, § 45 a. <sup>3</sup> For *aṭṭarad-šunûti*.

## 76.

- O. 1. *a-na Mu-ḥa-ad-du-um* 2. *ki-bé-ma* 3. *um-ma (il) Marduk-mu-[ša]-lim-ma* 4. *šênê*  
(*ZUN*) *it-ti . . . rê'im* 5. *a-na ālim (KI) aṭ-ru-[uḍ]* 6. *a-na ma-aḥ-ri-ka it-ta-az-za-nim*  
7. *ru-ub-ša-am šu-ku-un-ši-na-ti* 8. *û i-na ri-i-tim* 9. *ma-am-ma-an i-ir-ti<sup>1</sup> šênê (ZUN) ši-na-ti*  
10. *la ú-ta-ar*

Speak unto Muḥaddum, saying: Thus says Marduk-mušallim: I have despatched the sheep from . . . the shepherd into the city. They are at thy disposal. Prepare stalls for them and no one shall bring back the . . . of those sheep from the pasture-land.

<sup>1</sup> Unkn. word; cp. UNGNAD, *A.B.B.*, 112, 9: *ana nabārī i (?) -ir-ta-šu-nu tutēr* (of fishermen).

## 77.

O. 1. *a-na I-lí-mutír*<sup>1</sup> 2. *ù E-a-šilli(lí)* 3. *ki-bé-ma* 4. *um-ma Bal-mu-[nam-ḥe]-ma*  
5. *pí-ši-i-ku(?) ú-ul ak-[bi]-ku(?) -nu-ši-im* 6. *e-zi-ib*<sup>2</sup> 10 *bilti SIG.DU.*<sup>3</sup> *šu-ḥa-ri-e* 7. 2 *biltē*  
*SIG.DU.*<sup>3</sup> *a-na e-ši-di* 8. *a-na I Ši-lí(il) Šamaš* 9. *iz-ba-a-nim*

Speak unto Ili-mutír and Ea-šilli, saying: Thus says Balmu[namḥe]: I have not commanded you . . . . Apart from the 10 talents of inferior wool for the lads, reserve 2 talents of inferior wool for Šilli-Šamaš for the reaping.

<sup>1</sup> Id. *GUR.*

<sup>2</sup> Presumably a variant form of *ēzūb* "except," "apart from."

<sup>3</sup> See n. 4 on B, 63, 14.

## 78.

O. 1. *a-na be-lí-ya ki-bé-ma* 2. *um-ma (il) Sin-ga-mil-ma* 3. *(il) Šamaš ù (il) Marduk*  
*áš-šu-mi-ya da-ri da-ri-[iš]*<sup>1</sup> *ú-mi* 4. *li-ba-al-li-tú-ka* 5. *áš-šum šábî (MEŠ) ša(?) ta-áš-pur-am*  
6. *ú-um tup-pa-ka(?) a(?) -mu-ru* 7. *I A-we-il-í-lí* 8. *aš-mi-da-am-ma* 9. *mu-ši-tam a-la-kam*  
L. E. 10. *i-te-ib-ra-am*

R. 11. *áš-šum eqlí Šamaššammim* 12. *i-na ga-ti ša (il) Sin-i-din-nam* 13. *me-e ú-ul ušú*<sup>2</sup>  
*ab-ba-at* 14. *šamaššammum i-mu-ut-tu*<sup>3</sup> 15. *ú-ul ta-áš-pu-ra-am la ta- . . .* 16. *šamaššammam*  
*a-na a-ma-ri-[im]* 17. *I I-bi(il) Ilabrat i-mu-ur* 18. *šamaššammum šu-ú i-ba-at* 19. *áš-tap-*  
*ra-ak-kum ša*<sup>4</sup> *ṭa-bi ab-tu*

U. E. 20. *ù ga-ga-ad \* \* -ma* 21. *ša I Ma-ša-ta-ni-im* 22. *ú-ul e-ri-iš*

L. E. 23. *ù ri-it-te-tim šu-bi-lam*

Speak unto my lord, saying: Thus says Sin-gâmil: May Šamaš and Marduk for my sake grant thee life unto eternity of days! Concerning the men of whom thou hast written to me, when I read thy tablet, I engaged Awêl-ili and he set out on the journey by night. Concerning the sesame-field in the possession of Sin-idinnam—the waters have not abated(?). I am being ruined; the sesame is dying. Thou hast not written to me; do not . . . . On seeing the sesame, Ibi-Ilabrat saw (what had happened); that sesame is being ruined. I have written to you (that) whatever is good is ruined. (20) . . . . .

<sup>1</sup> Supplied by LUTZ. <sup>2</sup> The id. *A.A.*, which is unknown, may be a variant form of *E.A.* = *ušu* (LANGDON). <sup>3</sup> The plur. is probably an error, since *šamaššammum* is construed as sing. in l. 18. <sup>4</sup> As *ša* governs the gen. *ṭābi*, *ša* "that," introducing the subj. *abtu* in indirect speech implied by *aštaprakkum*, must have been omitted before *ša ṭābi* by haplography.

## 80.

O. 1. *a-na Ku-lí(?) -ra-[bi]*<sup>1</sup> 2. *ki-bé-ma* 3. *um-ma (il) Sin-gal-du*<sup>2</sup> *-ma* 4. *(il) Šamaš*  
*li-ba-al-li-tú-ki* 5. *i-na il-si-im*<sup>3</sup> *ša ša-at-tú . . .*<sup>4</sup> 6. *ki-ma ša-ad-da-ak-ki(!)*<sup>5</sup> *-im* 7. 4 *im-*  
*mêri*<sup>6</sup> *-ya bi-il-tim* 8. *da-am-ku-tim* 9. *ša a-na ši-bu-tim i-ri-da-an(?) -ni(?)*<sup>7</sup> 10. *šu-bi-lam*

Speak unto Kuli-rabi (?), saying: Thus says Sin-galdu: May Šamaš grant thee life! On account of the dues(?) for this year(?) have 4 sheep of mine, good (sheep) which accord with what I desire, delivered to me, like last year, (in payment) of the tithe.

<sup>1</sup> The Sum. *KU.LI.* = "friend" is a title of Tammuz (see LANGDON in *R.A.*, xii, 38, I, R. 38). For the form of the name compare *Ku-lu-ba-ni* in *P.S.B.A.*, 1912, 159. <sup>2</sup> As *GAL.DU.* yields no known mng., the sign *DU.* is probably an error or a variant form of *SUB.* = *rē'um* "shepherd" (Br., no. 4940 and MEISSN., no. 3366) and *GAL.SUB.* = *rē'um dannum*, the name therefore meaning "Sin (is) the mighty shepherd;" (see LANGDON in *A.J.S.L.*, xxxi, 282—283; cp. *Z.A.*, xxix, 79 and LEGRAIN in SCHEIL's *Délégation en Perse*, xiv, 121). <sup>3</sup> Unkn. word; possibly an error for *il-ki-in* "feudal due." <sup>4</sup> Perhaps *ša ša-at-tim an-ni-tim*, balancing *šaddaqqim* (cp. UNGNAD, *B.B.*, 242, 24), underlies the error in the text. <sup>5</sup> An error for *di*; cp. UNGNAD, *B.B.*, 153, 17. Apparently a feudal landowner is collecting the *biltum* from a tenant in order to pay his *ilkum*. <sup>6</sup> Id. *LU.NITA.* <sup>7</sup> Literally: "follow for me the wish," i. e. accord with my wishes; cp. UNGNAD, *A.B.B.*, 169, 14.

## 81.

(Transcribed and translated by Lutz on p. 22.)

O. 1. *a-na Ba-ba-a*<sup>1</sup> 2. *ki-bé-ma* 3. *um-[ma]*<sup>2</sup> *Mu-na-wi-rum-ma* 4. (*il*) *Šamaš u (il)*  
*Marduk da-ri-iš u-mi* 5. *li-ba-al-li-tú-ki* 6. *a-nu-um-ma Lu-mur-ša-(il)* *Marduk* 7. *aṭ-tár-dam*  
R. 8. *I šunnam*<sup>3</sup> *šu-bi-li-im* 9. *a-na-ku kasap šunnim*<sup>3</sup> 10. *u-ta-ra-ak-ki* 11. *a-na-ku*  
*i-na šu-tu(?) -mi*<sup>4</sup> 12. *sak-la-a-ku*<sup>5</sup> 13. *aš-šum*<sup>6</sup> *i-na ki-it-ti-im* 14. *ta-ra-am-mi-in*  
U. E. 15. *I šunnam*<sup>1</sup> *šu-bi-li-im*

Speak unto Babâ, saying: Thus says Munawwirum: May Šamaš and Marduk grant thee life unto eternity of days! I have now despatched (unto thee) Lûmuršâ-Marduk; have 1 copper pot delivered to me. I myself will pay thee back the silver for the copper pot. I myself have . . . . . from . . . . . As in truth thou lovest me, have 1 copper pot delivered to me.

<sup>1</sup> Cp. UNGNAD, *A.B.B.*, 5, 5. <sup>2</sup> Supplied by LUTZ. <sup>3</sup> Id. *URUDU.ŠUN.* <sup>4</sup> If the rdg. is right, *šutumum* = *šutummu* "store-house" (MUSS-ARNOLT, *A.W.B.*, 1134 a); or "treasury" (LANGDON in *A.J.S.L.*, xxxix, 138, n. 2); LUTZ reads *ina šu-li-mi* "in my circumstances," apparently regarding *šulimi* as equivalent to *šulmi*. <sup>5</sup> LUTZ reads *ka-la-a-ku* "I am straitened" fr. *kalû*; another possible rdg. is *sak-la-a-ku* (LANGDON) fr. *sakû* "to grow rich; cp. S. SMITH, *Sennacherib*, 61: *iskilu sikiltu* "they acquired riches" (LANGDON in *A.J.S.L.*, xxxix, 138, n. 2), or "to make purchases;" cp. UNGNAD, *B.B.*, 218, 31 and 32. <sup>6</sup> There is no need to alter *aššum* into *šunma*, with LUTZ.

## 83.

(Transcribed and translated by Lutz on p. 19.)

O. 1. *a-na U-bar-ru-um* 2. *ki-bé-ma* 3. *um-ma Awêl-(il)* *Nannar*<sup>1</sup> 4. *ma-ru-ka-a-ma*  
5. *a-na Il-šu-i-bi-šu ba-ri-im* 6. *aš-tú-ur-ma* 7. *um-ma šu-u-ma* 8. *a-na (il)* *Nin-giš-zi-da-išruq*<sup>2</sup>  
9. *iš-pu-ur-ma um-ma šu-ma* 10. *i-na ši-ri-im*<sup>3</sup> *a-mu-ur-ma* 11. *ši-ru-um za-ḥi-il*<sup>3</sup>  
12. *alpê (ZUN) u šênê (ZUN)* 13. *a-na kišád nâr mê (il)* *Enlil(lá)* 14. *i-na-za-ḥu* 15. *alpê (ZUN) uš-ḥa-ma(?)*<sup>4</sup>  
R. 16. *a-šar wa-aš-ba-a-ta* 17. *li-zi-zu* 18. *u mi-di*<sup>5</sup> *an-ni-ki-a-am* 19. *i-ba-aš-ka-a-am*<sup>6</sup>  
20. *al-pi a-na a-li-im* 21. *a-aš-im-ma i-na-za-ḥu-ma* 22. *pu-ur-tum i-ḥa-li-iq* 23. *al-kam*<sup>7</sup> *ma pu-ur-ta-am*  
24. *pu-ru-uš-ma ta-ru*<sup>8</sup> 25. *ap-pu-tum* 26. *a-wa-tum da-an-na*<sup>9</sup>

Speak unto Ubarrum, saying: Thus says Awêl-Nannar, thy son: I have written unto Ilšu-ibišu the seer and (he has replied), saying: He sent (word) unto Ningiš-zida-išruq, saying:

Speak unto Sin-šamuh, Adad-šarrum, Šematum, Šilli-Damkina and many (others), saying: Thus says Gimillum: May Šamaš grant you life! As you have repeatedly heard, my lord commanded the distribution of whatever troops there are belonging to the neighbourhood after a period of 2 months. I have distributed among them whatever troops there are belonging to the neighbourhood at the command of my lord. On your behalf my lord commanded me to distribute (them), and I spoke thus unto my lord, saying: They have surely received whatever troops there are in the neighbourhood; (as for) the men of Malgûm, I will not give them (to them yet), but after 2 months I will commandeer the men of Malgûm (for duty). Go (?) and lay your affair, which you have raised, before the servants of the king.

<sup>1</sup> LUTZ: "the equal shares of the profits." For *ahîâtîm* "surrounding district," properly plur. of *ahîtum* "side," see UNGNAD, *B.B.*, 81, 9, (where also it is a question of troops). <sup>2</sup> For *azu'az-šunûšîm* (I i pret.) or *azta'u'az-šunûšîm* (I ii pret.) fr. *zâzu* "to divide;" see MEISSNER, *K.A.G.*, § 69 c. UNGNAD (in *O.L.Z.*, 1922, 6) regards *az* as an error for *uz*. LUTZ reads *aššukzunûšîm* "I put before them" fr. *nasâku* "to fix;" but on this rdg. *-zunûšîm* for *-šunûšîm* cannot to be explained. <sup>3</sup> Evidently an error for *a-hî-a-tim*, as in ll. 11 and 14 (LUTZ). <sup>4</sup> Id. *LIBIT.* = *Malgûm* (Br., no. 11194), a place near Sippar; Lutz, reading *LÛ.LIBIT.KI* but neglecting the det. *KI*, translates it "the men of the brick-yard."

## 93.

- O. 1. *a-na a-bi-ya û be-lî-ya* 2. *ki-bé-ma* 3. *um-ma I-din-(il) Adad ma-ru-ka-a-ma*  
 4. *a-we-lum ki-na-ti suluppi uš-te-ši* 5. *û ni-el-pî-e-it* 6. *suluppi iš-tu iš-ša-riš* 7. *û-ul i-ḫi-tu*  
 8. *a-we-il<sup>1</sup> ši-bu-ut âlim(KI)* 9. *ša suluppi il-ku-û-ma iš-te-ni-iš* 10. *û-da-ab-ba-bu-ni-in-ni*  
 L. E. 11. *a-bi û be-lî li-iš-pu-* 12. *-ra-ma* 13. *suluppi lu-še-ši*  
 R. 14. *ḫi-ṭa-am la i-ra-âš-šu-û* 15. *ṭe-im a-bi-ya û be-lî-ya* 16. *li-il-li-kam<sup>2</sup>* 17. *šak(?)*  
*ki nu šak ka i-ša-ku-zu* 18. *i-na i-ir-ti-šu nu-pî-e<sup>3</sup>-ma* 19. *dî-ga-ar-šu(?)* 20. *ṭe-mu-um li-ra-*  
*ḫa-am-ma* 21. *li-ku-ut-zu li-li-kam* 22. *ka-ni-ik suluppi* 23. *ša i-li-ik-ku*  
 U. E. 24. *li-li-kam<sup>2</sup>* 25. *ka-ni-ik . . . . .* 26. *-ba-ak-ma*

Speak unto my father and my lord, saying: Thus says Idin-Adad thy son: The gentleman has had . . . . the dates taken away (5) . . . . .  
 (6) Without having fairly examined the dates, the elders of the city who indeed took the dates have jointly sued us. Let my father and my lord send and have the dates taken away. They shall not bear the penalty. Let the orders of my father and my lord be delivered to me. (17) . . . . . (20) Let the instructions be merciful (?) and let his . . . come. Let the sealed tablet (in receipt) for the dates which he has received be delivered to me. (25) . . . . .

<sup>1</sup> Notice the det. *awêl* written out phonetically in the *stat. abs.* <sup>2</sup> Literally: "Let . . . come to me."  
<sup>3</sup> Possibly: "against him have we triumphed" (LANGDON, *Epic of Creation*, p. 218).

## 94.

(Transcribed and translated by LUTZ on p. 17.)

- O. 1. *a-na be-lî-ya* 2. *ki-bé-ma* 3. *um-ma Ši-lî-(il) Šamaš-ma* 4. *še-um ša Dimti<sup>1</sup> ka-at-*  
*tim* 5. *5 GUR. ib-ba-a-ši*  
 R. 6. *ŠÀ.MU.É.DINGIR.IM.ŠĀ.UD.UNU.KI.BA.DŪ.<sup>2</sup>*

Speak unto my lord, saying: Thus says Šilli-Šamaš: The grain belonging to Dimti-kattim is 5 GUR.

In the year in which the temple of Adad at Larsa was built.

<sup>1</sup> Id. *AN.ZA.QAR*; the name means "the Pillar of Kattim," apparently the name of a place. <sup>2</sup> That is, the second year of Rim-Sin, c. 2155—2094 B. C., (LANGDON in *A.J.S.L.*, xxxv, 224 and UNGNAD in *O.L.Z.*, 1922, 6). This is one of the few dated letters in existence; but the formula hardly suffices, as LUTZ supposes (*op. cit.*, p. 1), to prove that the writer lived at Larsa.

## 95.

O. 1. *a-na A-ni-lu-mu-ur* 2. *I A-pil(il) Amurrûm* 3. *I A-we-il-Ištar* 4. *ù ma-du-tim*  
5. *ki-bé-ma* 6. *um-ma Šar-rum-ki-ma-ilum* 7. *ù (il) Sin<sup>1</sup>-li-ri-iq-ma* 8. *a-nu-um-ma I (il) Mar-*  
*duk-na-ši-ir* 9. *ga-du-um (iš) elippim* 10. *a-na e-pi-ri<sup>2</sup> ši-e-nim* 11. *it-ta-al-ku-ni-ku-nu-ši-im<sup>3</sup>*  
L. E. 12. *i-na li-ib-bi ú-mi* 13. *iš-te-en*  
R. 14. *[lu]-ú-ši-nu* 15. *ù ugar še-e* 16. *ša 2(?) šu(?) -ru-la-tim* 17. *id-na-šu-nu-ši-im*  
18. *ù 11 uqûri<sup>4</sup>* 19. *šu-bi-la-nim* 20. *ši-bu-ut uqûri<sup>4</sup> ni-šu*

Speak unto Ani-lûmur, Apil-Amurrûm, Awêl-Ištar and many (others), saying: Thus say Šarrum-kîmâ-ilum and Sin-lîriq: Marduk-nâšir is now coming to you together with the ship in order to load the earth. Let them load (it) within one day, and give them the field of grain . . . . .; Then have 11 palm-blooms(?) delivered to me; (for) we have need of the palm-blooms(?).

<sup>1</sup> There is an erasure on the tablet between *Sin* and *li*. <sup>2</sup> See UNGNAD, *B.B.*, 43, 10—12; 135, 3—8; 142, 12—13. <sup>3</sup> The vb. stands in the plur. which is implied by the double subj., "Marduk-nâšir together with (i. g. and) the ship." <sup>4</sup> Id. *GIŠ.ŠAG.GIŠIMMAR*, namely the pulp-like head of the date-palm, (Aram. קורא); see JENSEN in *K.F.*, ii, 23 and *M.V.A.G.*, 1913, 24, 11 ff. But, as the cutting of the young tops of palms kills the tree, it is more likely that *uqûru* denotes the male inflorescence which will last as long as a year after being cut and can still be use for pollination.

## 96.

O. 1. *a-na Bal-me-nam-ḫi* 2. *ki-bé-ma* 3. *um-ma Li-ku(?)-(il)-\*-ma* 4. *I I-lî-ya-tum*  
5. *a-ḫi Ya-aḫ-ši-ir-ilum* 6. *šar-mal(!)<sup>1</sup>-um dš-šum šâbi (ZUN)* 7. *mi-im-ma iš-zi-i-šu* 8. *i-zi-*  
*iz<sup>2</sup>-ma* 9. *ta-pu-ut* 10. *a-wa-ti-i-šu* 11. *a-li-ik*

Speak unto Balmenamḫi, saying: Thus says Likû . . .: The king(?) has called up Iliyatum the brother of Yaḫšir-ilum on some business concerning the soldiers; stand by him and go to his assistance in the affair.

<sup>1</sup> Perhaps an error for *ru*. <sup>2</sup> Apparently from *šasû* "to summon."

## 98.

O. 1. *a-na (il) Marduk-mu-uš-[tal]* 2. *ki-bé-[ma]* 3. *um-ma (il) Marduk-mu-ša-lim-[ma]*  
4. *(il) Šamaš ù (il) Marduk li-ba-al-li-tû-ka* 5. *dš-šum ṭe-e-im eqlim(lim)* 6. *ša ta-dš-pu-ra-[am]*  
7. *um-ma at-ta-a-ma* 8. *a-na pa-ni-ya<sup>1</sup> eqlam(lam)* 9. *ma-ya-ri ma-ḫa-aš<sup>2</sup>* 10. *alpê (ZUN) ú-ul*  
*i-ba-dš-šu-ú-ma* 11. *a-na pa-ni-ka<sup>3</sup> eqlam(am)* 12. *ma-ya-ri ú-ul am-ḫa-aš<sup>2</sup>* 13. *a-na a-ḫu-ši-na*  
*šu-up-ra-am-ma* 14. *alpê (ZUN) li-di-nam-ma* 15. *a-na pa-ni-ka<sup>3</sup> eqlam(lam)* 16. *ma-ya-ri*  
*lu-um-ḫa-aš<sup>2</sup>*

Speak unto Marduk-muštāl, [saying: Thus] says Marduk-mušālim: May Šamaš and Marduk grant thee life! Concerning the orders about the field which thou hast written to me, saying:

Plough(?) the field, the fallow land(?), before me—there are not (any) oxen, and (so) I have not ploughed(?) the field, the fallow land(?), before thee. Write unto Aḫušina to give me the oxen and I may plough(?) the field, the fallow land(?), for thee.

<sup>1</sup> Either "for me" or "before my arrival." <sup>2</sup> See SCHORR *A.B.R.U.*, pp. 179—180 n., *C.H.*, xiii a 13 and 27, and MEISSNER, *A.O.T.U.*, i, 33. Yet, though this letter does not clear up the mng. of this mysterious phrase, it makes it clear (from ll. 10—16) that the process known as *maḥāṣu* required the use of oxen. The word *mayari* is regarded as a *nom. prop.* by LUTZ (*op. cit.*, p. 31) who does not, however, translate the passage. <sup>3</sup> See n. 1.

## 99.

O. 1. *a-na Be-el-šu-nu* 2. *ki-bé-ma* 3. *um-ma (il) Šamaš-ḫa-zi-ir-ma* 4. *(il) Šamaš li-ba-al-li-iṭ-ka* 5. 20 QA. *GEŠTIN.HI.A.(!)*<sup>1</sup> *dam-ga* 6. *ù karaši*<sup>2</sup> *ṭa-bu-tim* 7. *a-na Nam-til-la-ni-dug pa-ga-di-im* 8. *šu-bi-lam* 9. 60 *qanî Ta-ša-ab-ka-ri-e*  
L. E. 10. *ù 60 qanî Ma-lik-šu-la-am*  
R. 11. *šu-bi-lam*

Speak unto Bêlšunu, saying: Thus says Šamaš-ḫâzir: May Šamaš grant thee life! Have 20 *qâ* of excellent mead(?) and good garlic delivered to me to be entrusted to Namtillanidug; (also) have 60 of Jašabkarê's reeds and 60 of Mâlik-šulam's reeds delivered to me.

<sup>1</sup> Probably an error for *GEŠTIN.UD.A = munzigu* (MEISSNER, no. 3418).

<sup>2</sup> Id. *GA.RAŠ.SAR*.

## 102.

(Transcribed and translated by LUTZ on p. 15.)

O. 1. *a-na Mu-na-wi-rum* 2. *ki-bé-ma* 3. *um-ma (il) Sin-šar-rum*<sup>1</sup> 4. *I A-pil-ya-tum*  
5. *ù I-din-nam-ma* 6. *(il) Šamaš li-ba-al-li-iṭ-ka* 7. *a-nu-um-ma a-na (il) Sin-ma-gir* 8. *ù Be-li-ya-šu* 9. *ni-iš-tap-ra-am*<sup>2</sup>  
R. 10. *it-ti-šu-nu* 11. *i-zi-iz-ma* 12. *šipâti (ZUN) ša 2 šiqli kaspim* 13. *li-ki-e-ma*  
14. *kaspam a-na (il) Sin-e-ri-ba-am* 15. *i-di-in* 16. *la tu-ur-ra-ak-šu*<sup>3</sup>

Speak unto Munawwirum, saying: Thus say Sin-šarrum, Apilyatum and Idinnam: May Šamaš grant thee life! We have now written unto Sin-mâgir and Bêliyašu; stand by them and take 2 shekels' worth of wool and give the silver unto Sin-êribam. Be not long about it.

<sup>1</sup> LUTZ: *šar-ru-um*, though the last sign, which was clearly a premature writing of *-ma*, has been erased on the tablet. <sup>2</sup> LUTZ: "we send for" the persons named, a mng. which *šapâru ana* never bears.

<sup>3</sup> LUTZ: "do not put him off."

## 105.

O. 1. *a-na Šu-mi-a-ḫi-a* 2. *ki-bé-ma* 3. *um-ma (il) Na-bi-um-ma-lik-ma* 4. *(il) Šamaš*  
*ù (il) Marduk li-ba-al-li-iṭ-ka* 5. *i-na \* \* še'šu*<sup>1</sup> . . . . *-li-ya* 6. *ta-ar-šu \** 7. *I Še-ip-(il)*  
*Sin ga . . . . -gâl* 8. *1/2 manî* 4 *šiqli kaspum* 9. 6 *manû kaspum šîm . . . .* 10. *2/3 manî*  
*kaspum* 11. *še'šu*<sup>1</sup> 70 GUR 12. \* GUR *šîm* 6 GUR. *šamaššammim*  
L. E. 13. . . *it-ti GUR.LIB.(?) GUR.MEŠ.* 14. *li-el-ku-ú*  
R. 15. 97 GUR. *še'am* 16. *a-na 80 GUR. še'im ša e-li-ya* 17. *ta-ar-šu-ú li-ki-a-ti*<sup>2</sup>  
18. *a-na-ku e-li-ka i-šu* 19. *e-zu-ub 30 (URUD.) paššuri*<sup>3</sup> (ZUN) 20. 10 (URUD.) *marri*<sup>4</sup>

21. 60 \* \* 22. *ša a-na ki-iš-ti-ka na-ad-nu-kum* 23. *am-mi-nim I Še-ip-(il) Sin* 24. *tu-da-ab-ba-ab* 25. *šu<sup>5</sup> tu-da-ab-ba-ab-šu*

Speak unto Šumi-abija, saying: Thus says Nabium-mâlik: May Šamaš and Marduk grant thee life! (5) . . . . .  
 . . . (15) Thou hast taken 97 *GUR.* of grain for the 80 *GUR.* of grain for which thou hast a claim against me. I myself have a claim against thee, apart from the 30 bronze bowls, for 10 bronze hoes (and) 60 . . . , which were given to thee for thy salary. Why dost thou sue Šêp-Sin? Do not(?) sue him.

<sup>1</sup> Id. *ŠE.BI.* <sup>2</sup> Apparently an error for *li-ki-a-ta* (masc.). <sup>3</sup> Id. *URUDU.BANŠUR.* <sup>4</sup> Id. *URUDU.MAR.*; on the derivatives of this wd. see DRIVER in *Class. Rev.*, xxxvi, 166—167. <sup>5</sup> Probably an error for *la*.

## 106.

(Transcribed and translated by Lutz on p. 8.)

- O. 1. *a-na Si-zi-i ù At-ti-ya* 2. *ki-bé-ma* 3. *um-ma Ibiq-(nâr) Idiqlat<sup>1</sup>-ma* 4. *(il) Šamaš ù (il) Marduk li-ba-al-li-tú-ka* 5. *áš-šum um-ma at-tu-nu-ma* 6. *a-ḫa-ka tu-ur-da-am<sup>2</sup>-ma* 7. *lu-ut-ta-ši-ka* 8. *a-we-lum<sup>3</sup> ú-nu-ut êkallim* 9. *ú-ḫa-li-iq<sup>4</sup>-ma* 10. *1 šiqlam kaspam it-ti Sa-su-ú<sup>5</sup>* 11. *il-ki-ma*

L. E. 12. *um-ma a-na-ku-ma a-pu-ul<sup>6</sup>*

- R. 13. *i-na eqli(li)-ya še-um* 14. *ša-tám<sup>7</sup> ú-ul i-ba-ši* 15. *60 (QA.) qêmam šu-bi-lam* 16. *šu-ba-ti ša ma-aḫ-ri-ku-nu-ma* 17. *e-ri-ši-ya<sup>8</sup> a-ta-na-la-ak* 18. *lu-ba-ar-tám iš-ta-a-at<sup>9</sup>* 19. *šu-bi-la-nim* 20. *a-aḫ-ku-nu e-ya<sup>10</sup> la ta-na-di* 21. *ú-la-nu ba-a-ba<sup>11</sup> a-ḫa-am* 22. *i-šu-ú* 23. *1/2 qâ šamnam šu-bi-nim<sup>12</sup>*

Speak unto Sizi and Attiya, saying: Thus says Ibiq-Idiqlat: May Šamaš and Marduk grant thee life! Since ye (have written to me,) saying: "Despatch thy brother to me, that he may help thee, (for) the man has made away with the vessels of the temple and has taken 1 shekel of silver from Šasû—I (reply,) saying: "I have made (it) good." There is no grain this year in my field; have 60 (*qâ*) of meal delivered to me." (As for) my clothes which are with you—I go to and fro naked; have one garment delivered to me. Be not negligent toward me. (21) . . . . . (23) Have 1/2 *qâ* of oil delivered to me.

<sup>1</sup> So read by UNGNAD in *O.L.Z.*, 1922, 6; LUTZ reads *Ibiq-nâr-kim-ḫi*. <sup>2</sup> LUTZ: "send for thy brother," giving to *ṭarâdu* a very doubtful connotation. <sup>3</sup> LUTZ: "a man;" but *awêlum* is usually, if not always, definite, while the indef. pron. is expressed by the 3rd. p. plur. <sup>4</sup> Rather "lost" or "made away with," an euphemism for "stolen" (cp. UNGNAD, *A.B.B.*, 128, 16—17) than "destroyed," as LUTZ translates it. <sup>5</sup> LUTZ translates *itti šasû* "by robbery" but suggests in a note that *šasû* = שָׁסָא (p. 8, n. 1); but that it is a personal nom. prop. is proved by the fact that it is undeclined. UNGNAD, (*l. c.*), refers to *Z.D.M.G.*, 69, 509. <sup>6</sup> LUTZ renders l. 12: "I reply as follows;" apart from the disregard of the pret., the vb. of saying *etc.* always precedes *umma* . . . -*mâ*. Here *apul* must mean "I have made (it, *i. e.* the loss of the vessels) good," as "I have replied" yields no sense. <sup>7</sup> For *šat-tám* "(this) year" (UNGNAD, *l. c.*); compare, for the orthography, UNGNAD, *B.B.*, 242, 26: *šâ-tu šû-a-tu*, and, for the case, UNGNAD, *A.B.B.*, p. 143. LUTZ, reading *ša-tu*, translates it "this." <sup>8</sup> The adv. *erîš* (fr. עֲרִישׁ "was naked" + *-iš*) is here construed with the pron. suff. (UNGNAD, *l. c.*); cp. *erîšša* "in her nakedness" in *P.S.B.A.*, xxix, 180, 14; see also JENSEN in *K.B.*, 11, 3\*, PÖBEL in *P.B.S.*, V, 102, col. vii, ll. 18 f. (*e-ri-iš-šu* = *me-ri-e-nu* "naked") and LANGDON in *P.S.B.A.*, 1919, p. 110. LUTZ's rendering "with my request" is syntactically impossible. <sup>9</sup> For *ištât* or *ištiât*. <sup>10</sup> An error for *e-li-ya* (LUTZ). <sup>11</sup> Ll. 21—22 are difficult and the renderings proposed are: (1) "you have always another excuse" (LUTZ); (2) "Besides Bâba I

have (another) brother" (LANGDON); (3) If *ulānu* can connote "outside," the mng. may be: "I have another (garment) outside the (city-)gate," i. e. the rest of my clothes are in the country. <sup>12</sup> A copyist's error for *šu-bi-la-nim* (LUTZ). <sup>13</sup> An error for *šu-bi-la-nim* (LUTZ).

## 107.

O. 1. *a-na Ba-āš-ilum* 2. *dī(!)*<sup>1</sup>-*bé-ma* 3. *um-ma Il-šu-na-ši-ir-ma* 4. (*il*) *Šamaš li-ba-al-li-iṭ-ka* 5. *a-na šēnē* (ZUN) *la te-e-gi* 6. *tup-pí i-na a-ma-ri*  
R. 7. 60 \* \* DU. 8. [*a*]-*na (il) Sin-ša-mu-uḫ* 9. *i-dī-in* 10. *a-na dī(!)*<sup>1</sup>-*ma ka-ni-ki*  
11. *tup-pí ki-el*<sup>2</sup>

Speak unto Bâš-ilim, saying: Thus says Ilšu-nâšir: May Šamaš grant thee life! Be not negligent about the sheep. On seeing my tablet give 60 . . . unto Sin-šamuḫ. Keep my tablet instead of a sealed tablet.

<sup>1</sup> An error for *ki*. <sup>2</sup> Namely, the recipient is to keep this letter in place of a formal receipt for what he has given to Sin-šamuḫ.

## 108.

O. 1. *a-na E-ga-mil*<sup>1</sup> 2. *ki-bé-ma* 3. *um-ma (il) Sin-ma-an-ma* 4. *I Wa-la-li i-ka-lu-ma*  
5. *itti*<sup>2</sup> *a-we-li* 6. *palgam(?)*<sup>3</sup> *ip-te-ma* 7. *I Ī-lī-aḫ-ta \*da-a* 8. *i-ta-\*šu(?)* 9. *ù palgum(?)*<sup>3</sup>  
*iz-zi-ki-ir*<sup>4</sup> 10. *ri-du-um* 11. *li-li-iḫ*<sup>5</sup>-*ma* 12. *li-iq-bi-šum*  
R. 13. *ù a-la-kam li(?)*-[*ip-ša-am*]

Speak unto Ea-gâmil, saying: Thus says Sin-mâ-ilum: They will detain Walali and he has opened the canal with the men. (6) . . . . .  
(8) And the canal has been stopped up. Let the officer come up and speak to him, that he [make haste in] coming.

<sup>1</sup> An error for *E-a-ga-mil* (LUTZ). <sup>2</sup> Id. *ID*. <sup>3</sup> Id. *BAB.E.* (Br., nos. 1180—1183), apparently; see TH.-DANGIN, *R.E.C.*, no. 111. <sup>4</sup> For *issakir*, I ii fr. *sikêru* "to dam." <sup>5</sup> For *li-li-'i*, fr. *elâ* "to come up."

## 110.

(Transcribed and translated by LUTZ on p. 14.)

O. 1. *a-na be-lī-ya* 2. *ki-bé-ma* 3. *um-ma Ši-lī(il) Šamaš-ma* 4. *āš-šum še-e-im ša (āl)*  
*Ki-iš-ra(il) E-a* 5. *ša (il) Sin-ma-gir ù Il-šu-ib-ni*<sup>1</sup> 6. *il-ku-ú*<sup>2</sup> *ša ta-āš-pu-ra-am* 7. *i-nu-ú-ma*  
*I Gi-mi-el-lum* 8. *ni-ik-ka-aq-zi-šu-nu i-pu-šu* 9. 30 GUR. *še'am ad-di-iš-šu-nu-ši-i-im* 10. *ù*  
*i-na bīt I Nu-úr(il) Adad* 11. *ta-aq-bi-a-am-ma* 20 GUR. *a-na*<sup>3</sup> *e-ši-di-im* 12. 10 GUR. *a-na*  
*ši-pi-ir kirīm(im)* 13. *ú-zi-è-šu-nu-ši-i-im*<sup>4</sup> 14. 60 GUR. *še'am li-ku-ú*

Speak unto my lord, saying: Thus says Šilli-Šamaš: Concerning the grain belonging to the (city of) Kišra-Ea, which Sin-mâgir and Ilšu-ibni have received, of which thou hast written to me—when Gimillum made up their accounts, I gave them 30 GUR. of grain. And thou didst command me in the house of Nûr-Adad to take out for them 20 GUR. for the harvesting and 10 GUR. for the work in the garden. They have received 60 GUR. of grain.

<sup>1</sup> Possibly *Il-šu-ib-ni-šū*, as LUTZ suggests. <sup>2</sup> LUTZ: "bought." <sup>3</sup> LUTZ: "during," though translating the same word in l. 12 "for." <sup>4</sup> Not "went out for them" (LUTZ, who reads *ši* for *zi*), which is ungrammatical, since the III *i* of *wašû* is causative.

## 111.

O. 1. . . . (il) Sin- . . . . . 2. \**si-ka* ù *SIG.SAR*. ú-ul a-\* 3. *áš-šum suluppi ša a-na sa-ḫi-ir-tim*<sup>1</sup> 4. *il-li-ku*<sup>2</sup> *Awêl-(il) Na-bi-um-ma iš-me-e-ma* 5. *um-ma šu-ú-ma suluppu a-na êkallim(lim)* 6. *ú-ul i-ba-áš-šu* 7. *at-tu-nu ta-áš-pu-ra-ma suluppu* 8. *a-na sa-ḫi-ir-tim il-li-ku*<sup>1</sup>  
 R. 9. *ni-nu-ú ki-a-am ni-pu-ul* 10. *um-ma ni-nu-ma ú-ul ni-di* 11. *um-ma šu-ú-ma šu-up-ra-ma ar-ka-tam* 12. *li-ip-ru-zu-ni-ku-nu-ši-im* 13. *ù te-im-ku-nu te-ir-ra-ni-im* 14. *šu-up-ra-ni-im-ma ša ni-ip-pa-lu* 15. *lu-ni-i-di* 16. *i-na pu-uh-ri-im mi-im-mu tu-ša-di-nu* 17. *am-mi-ni*  
 . . . . . *li-ki-a-am-ma*

. . . . . (3) Awêl-Nabium indeed has heard about the dates which have been delivered for the offices (of the palace) and he (has sent word,) saying: "There are not (any) dates for the palace." You have written, saying: "The dates have been delivered for the offices." Thus have we ourselves answered, saying: "We do not know (anything about it)." He (has answered,) saying: "Write to them to investigate the history (of the affair) for you and send back your orders." Write to us that we may know what to answer. (16) . . . . .

<sup>1</sup> Literally: "circuit," "surroundings."<sup>2</sup> Literally: "have come."

## 113.

O. 1. [*a-na*] *Nu-úr-(il) Šamaš* 2. *I A-we-(il) Šamaš* 3. *I (il) Sin-pi-laḫ* 4. *I Šilli (lî)-(il) Adad* 5. *ù akli ešrût (ut MEŠ)*<sup>1</sup> 6. *ki-bé-ma* 7. *um-ma (il) Šamaš-(il) nâsir-ma* 8. *da-mi-iq e-pí-šum an-nu-um*<sup>2</sup> 9. *nukarribi (MEŠ) našpak*<sup>3</sup> *suluppi* 10. *ip-te-ni-tu-ú-ma*<sup>4</sup> 11. *suluppi il-te-ni-ku-ú*<sup>4</sup> 12. *ù at-tu-nu a-wa-tim*  
 R. 13. *tu-uk-ta-na-ta-ma-ma*<sup>5</sup> 14. *a-na ši-ri-ya ú-ul ta-ša-pa-ra-nim* 15. *a-nu-um-ma tup-pi uš-ta-bi-la-ku-nu-ši* 16. *iš-tu suluppi a-pa-li-im* 17. *a-we-li-e a-na ši-ri-ya* 18. *šu-ri-a-nim* 19. *ù a-we-lu-ú At(?)na-pi (KI)*<sup>5</sup> 20. *it- . . . . . -im* 21. . . . .

Speak unto Nûr-Šamaš, Awêl-Šamaš, Sin-pi-laḫ, Šilli-Adad and the secretary of the ten commissioners, saying: Thus says Šamaš-nâsir: This is a fine affair! The gardeners have repeatedly broken open the date-granary and repeatedly taken the dates, and you yourselves repeatedly conceal (these) things and do not write unto me. Now I am having my tablet delivered to you; after making good the (stolen) dates, have the men fetched to me. (18) . . . . .

<sup>1</sup> Cp. *akil NAM. 5* (UNGNAD, *B.B.*, 11, 5) and *aklu (MEŠ) 5 TA* (*ibid.* 18, 6 and 9); STRASSMAIER, *Warka*, no. 55 (B. 83), l. 8: *Nidin-Ištar PA.NAM. 5* "N., secretary of the quinquévrate." <sup>2</sup> The phrase is ironical, as often. <sup>3</sup> Id. *É.NI.DUB.* <sup>4</sup> Notice the I iii with an intensive or iterative force. <sup>5</sup> The II iii of *katāmu* "to conceal," with a similar force to that of the I iii in ll. 10 and 11.

## 114.

(Transcribed and translated by LUTZ on pp. 19—20.)

O. 1. *a-na Warad-(il) Šamaš* 2. *ki-bé-ma* 3. *um-ma Wa-tár-(il) Šamaš-ma* 4. (il) *Šamaš*  
 ù (il) *Nergal* 5. *li-ba-al-li-tu-[ka]* 6. *áš-šum eqlim (lim) ša Li-ši(?)*<sup>1</sup> 7. *ki-a-am iq-bi-a-am*  
 8. *um-ma šu-ú-ma* 9. *iš-tu ša-pi-ir na-ri-im* 10. *ú-lam-mi-id*<sup>2</sup>  
 L. E. 11. *a-na li-ib-bi* 12. *eqli Li-ši(?)*<sup>3</sup>

R. 13. *šēni* (ZUN) [*in-na-du*]<sup>4</sup> 14. *zu-ḥa-rum*(?) *i-pu-ul-šu* 15. *um-ma šu-ú-ma* 16. *mi-im-ma ú-ul li-ki-[ma]*<sup>5</sup> 17. *tup-pí uš-ta-bi-[la-ak-kum]* 18. *šum-ma i-na ki-it-[tim]* 19. *a-ḥi-at-[ta-ma]*<sup>6</sup> 20. *me-ḥi-ir tup-pí-[ya]* 21. *ša iš-tu ša-pí-ir na-ri-[im]* 22. *iq-bu<sup>7</sup>-ma* 23. *šēni* (ZUN) *la in-na-da-a*  
U. E. 24. *šu-bi-lam*

Speak unto Warad-Šamaš, saying: Thus says Watar-Šamaš: May Šamaš and Nergal grant [thee] life! Concerning the field of Liši(?) he has spoken to me thus, saying: "After I had informed the conservator of the river, sheep [were put] into the field of Liši(?)." The lad answered him, saying: "Nothing has been taken." But I have had my tablet delivered [to thee]; if thou (art) in truth my brother, have an answer to [my] tablet delivered to me, since(?) the conservator of the river has commanded that sheep shall not be put (into the field).

<sup>1</sup> Lutz: *Li-bi-it* . . . , which is proved wrong by l. 12. <sup>2</sup> Lutz: "from the governor of the canal-zone he learned." <sup>3</sup> Lutz: *li-zu*, misreading the last sign and giving *ana* the wrong meaning in his translation: "Let the neglected sheep be taken from (!) the midst of the field." <sup>4</sup> Lutz: *šēnu* (ZU/N) *la in-na-da-a*, which he renders "the neglected sheep;" but why the negative *lâ*, when *nadû* alone means "to neglect"? <sup>5</sup> Lutz: *li-zu-šū-nu-ti*, translating: "nothing may take them away," though the *I* of *wašû* is intrans., while the text shows clear traces of *ki* (not of *zu*). <sup>6</sup> Lutz: *at-[ta]*. <sup>7</sup> Lutz translates ll. 21—22: "what was said by the governor of the canal-zone," giving *ištu* an impossible mng. and taking the act. *iqbu* as pass.

## 115.

O. 1. *a-na* . . . . 2. *ki-bé-[ma]* 3. *um-ma (il) Šamaš-ma-gir*(?)*-ma* 4. *ap-pu-tum* 5. *ku-nu-ki an-ni-a-am* 6. *i-na a-ma-ri-ka* 7. *me-e i-di-in-ma* 8. *eqlam (am) ša (il) Sin-a-ba* 9. *li-iš-ku-ú* 10. *si-ru-um la i-la-ag-ga-at-ma*<sup>1</sup>

Speak unto . . . . [saying]: Thus says Šamaš-mâgir(?): Please, when thou readest this my tablet, give (him) water and let the field of Sin-aba be watered; the seed(?) will not then be spoiled.

<sup>1</sup> For *illaqat*, IV i from *laqātu* "to destroy."

## 117.

O. 1. [*a-na*] *a-we-lim ša (il) Marduk ú-ba-al-la-tú-šu* 2. *ki-bé-ma* 3. *um-ma El-meš-tum-ma* 4. (*il*) *Šamaš ù (il) Marduk li-ba-al-li-tú-ka* 5. *áš-šum a-na pa-ni a-we-lim al-li-kam* 6. *ú-mi a-na a-we-lim áš-pu-ur-ma* 7. *tup-pí a-we-lim ša a-di a-la-kam* 8. *i-na Sippar*<sup>1</sup> (*KI*)-*ma lu wa-áš-ba-ti* 9. *il-li-kam* 10. *iš-tu i-na-an-na úmam* 5 *KAM. i-na Sippar (KI)* 11. *wa-áš-ba-a-ku* 12. *i-na wa-ar-ka-at bi-tim*

L. E. 13. [*pa-ra*]-*si-im* 14. . . -*\*uk i-na mu-ši-im*

R. 15. . . . *ta*(?)*-tap-ti-im* 16. *ni-di a-ḥi-im la ta-ra-áš-si* 17. *áš-šum (iṣ) ú-ri-e ša Zu-mu-al-ḥa-du (KI)* 18. *at-ta ù I-lí-ip-pa-al-za-am* 19. *a-na Zu-mu-al-ḥa-du (KI) al-ka* 20. (*iṣ*) *ú-ri-e šu-nu-ti mu-uh-ra-a-ma* 21. *šum-ma*<sup>1</sup> *a-na Adab (KI) šu-ur-ki-ba-nim* 22. *šum-ma a-na Adab (KI) la tu-ša-ar-ka-ba-am* 23. *i-na Zu-mu-al-ḥa-du (KI)-ma* 24. *i-na bi-tim iš-te-en pí-ḥi-a-šu-nu-ti* 25. *it-ti elippi mu-uš-ki-nim* 26. [*ša*<sup>2</sup> *i-na*] *Sippar (KI)*<sup>3</sup> *i-ba-šu-[ú]*

U. E. 27. . . . *uh ra gal gal* 28. [*šu*]-*ur-ki-ba-am*

L. E. 29. . . . -*tim* . . . . -*am* 30. *\*-ši-ik-kum šu-bi-lam*

Speak unto the gentleman to whom Marduk has granted life, saying: Thus says El-meštum: May Šamaš and Marduk grant thee life! When I wrote to the man that I was coming into the man's presence, there came to me the man's tablet that "Until I come, thou must stay in Sippar." From now onwards for 5 days I am staying in Sippar. In investigating(?) the past history of the house (14) . . . . . (16) be not indolent. Concerning the beams(?) belonging to Zumualḥadu, go thou and Ippalzam unto Zumualḥadu; receive those beams(?) and if—, transport them to Adab; if you do not transport them to Adab, store them in Zumualḥadu in a certain house with the boat belonging to the *muškēnu* [who] is [in] Sippar. (27) . . . . .

<sup>1</sup> Id. *UD.KIB.NUN*.<sup>2</sup> Apparently an aposiopesis, for "if (you will)" or the like.<sup>3</sup> Or "which."

## 119.

O. 1. *a-na a-we-lim ša (il) Marduk ú-ba-al-li-tú-šu* 2. *ki-bé-ma* 3. *um-ma (il) Marduk-na-ši-ir-ma* 4. *(il) Šamaš ù (il) Marduk da-ri-iš ú-mi* 5. *li-ba-al-li-tú-ka* 6. *lu ba-al-ta-ta lu ša-al-ma-ta* 7. *lu da-ri-a-ta* 8. [Illegible.]

R. 9. *tu(?) - . . . . la-ka \** 10. *a-na hi(?) - ni(?) - ri(?) . . . . .* 11. *\*-\*-\*-ri-im li-iš-ku-nu* 12. *ù mi-im-ma hi-še-iḥ-tim* 13. *ma-la i-ḥa-áš-še-ḥu a-pu-ul-šu-nu-ti* 14. *i-na i-di-ka an-ni-tam ur(!)<sup>1</sup> - ša-am-ma* 15. *an-nu-ú-um lu-ú zi(!)<sup>2</sup> - mil-la-ka* 16. *i-na a-la-ki-ya hi-še-iḥ-tam*

U. E. 17. *ma-la li-gi-ir-ri-bu<sup>3</sup>* 18. *a-ap-pa-al-ka*

Speak unto the gentleman, to whom Marduk has granted life, saying: Thus says Marduk-nâšir: May Šamaš and Marduk grant thee life unto eternity of days! Mayst thou live (long and) mayst thou prosper! Mayst thou live for ever (8) . . . . . (12) Then I will pay them anything needed, whatsoever they need. Do this out of thy wages, and let this be (a proof of) thy kindness. When I come, I will pay thee whatever need they . . . . .

<sup>1</sup> An error for *ip*.<sup>2</sup> An error for *gi*.<sup>3</sup> Perhaps from *garābu*.

## 121.

(Transcribed and translated by Lutz on pp. 9—10.)

O. 1. *[a]-na I-din-Gir-ra<sup>1</sup>* 2. *ki-bé-ma* 3. *um-ma (il) Sin-ma-gir-ma* 4. *2 GI.GUR.(ZUN)<sup>2</sup>* 5. *a-na (il) Šamaš-li-wi-ir* 6. *i-di-in*

Speak unto Idin-Girra, saying: Thus says Sin-mâgir: Give 2 baskets unto Šamaš-lîwir.

<sup>1</sup> Lutz: *I-din-Urra*. <sup>2</sup> Probably *gigurrâti*, a loanword from Sum. *GI*. "reed" (DEL., *Sum. Gl.*, p. 86) and *GUR*. "vessel" (*ibid.*, p. 110), i. e. "basket"; cf. *C. T.* IV, 30 a, 3; *A. J. S. L.*, 33, 188, l. 10. Lutz reads *pisannu* "pots."

## 123.

O. 1. *a-na Be-la-nu-um* 2. *ki-bé-ma* 3. *um-ma Mu-na-wi-rum-ma* 4. *(il) Šamaš ù (il) Marduk da-ri-iš ú-mi* 5. *li-ba-al-li-tú-ka* 6. *a-nu-um-ma I A-bu-wa-qar* 7. *aṭ-tár-dam-ma* 8. *pa-ni-ka(?) ul-la-tim* 9. *it-ti ra i . . . . . -ti*

R. 10. . . . am ma . . . . . 11. *šu-bi-lam* 12. *a-we-lum sukkallum<sup>1</sup> (lum)* 13. *iš-tu Bābili (KI)* 14. *iš-pu-ra-am-ma* 15. *áš-pu-ra-ak-kum* 16. *ar-ḥi-iš šu-bi-lam*

Speak unto Belanum, saying: Thus says Munawirum: May Šamaš grant thee life! Now I have despatched Abu-waqar, and (8) . . . . . (11) The viceroy has written to me from Babylon and I have written to thee: have (it) delivered to me quickly.

<sup>1</sup> Id. *SUKAL*.

## 124.

(Transcribed and translated by Lutz on p. 11.)

O. 1. *a-na A-ḥu-wa-qar* 2. *ki-bé-ma* 3. *um-ma A-ḥu-ni-ma* 4. *ṭup-pí an-ni-a-am*<sup>1</sup> 5. *i-na a-ma-ri-im* 6. *a-nu-um-ma* 7. *I (il) Šamaš<sup>1</sup>-ilum* 8. *a-na ši-ri-ka* 9. *aṭ-ṭár-dam* 10. *1 manām kaspam* 11. . . *ba-[la-]kum*<sup>2</sup> 12. *li-ki-e-ma*  
R. 13. *ša 1 manēm kaspim* 14. *1 (rēš) wardam* 15. *2 (rēš) amāti* 16. *ša-ma-am-ma* 17. *a-na Adab (KI)* 18. *a-na ši-ri-ya* 19. *šu-ri-a-am* 20. *ap-pu-tum*

Speak unto Aḥu-waqar, saying: Thus says Aḥuni: On reading this my tablet—(with which) I am now despatching Šamaš-ilum unto thee; [he is bringing] to thee 1 maneh of silver—take (it) and buy for me 1 slave and 2 slave-girls for the 1 maneh of silver and have them fetched unto me to Adab, please.

<sup>1</sup> Lutz: "this tablet," omitting the pron. suff.

<sup>2</sup> Lutz: *[ub-ba-la]-kum*.

## 125.

O. 1. *a-na Na-bi-(il) Šamaš ki-bé-ma* 2. *um-ma (il) Marduk-na-ši-ir-ma* 3. *(il) Šamaš à (il) Marduk li-ba-al-li-ṭú-ka* 4. *a-nu-um-ma I Ḥa-bil-a-ḥi* 5. *à Ma-an-nu-um-ki-ma-(il) Adad sáḥitam*<sup>1</sup> 6. *aṭ-ṭár-da-ak-kum* 7. *2 kurri še'i šamaššammi* 8. *šu-um-ḥi-ir-šu-ma* 9. . . . .  
*ḥu(?) -kar(?)* 10. . . . . *-ra-ak-kum*  
R. 11. . . . . *kaspum a-nu-um-[ma]* 12. . . . . *ra úgar* 13. *a-na . . . la ta-na-ad-di-in* 14. *à ṭe-im šamaššammim* 15. *ma-la [a-na]*<sup>2</sup> *ša-ḥa-tim* 16. *i-na ki(?) -[bi-it] be-lí tu-ra-am* 17. *me-ḥi-ir ṭup-pí-ya* 18. *šu-bi-la-am*

Speak unto Nabi-Šamaš, saying: Thus says Marduk-nāšir: May Šamaš and Marduk grant thee life! I am now despatching Ḥabil-aḥi and Mannum-kîmâ-Adad the oil-presser to thee; cause him to receive 2 kors of sesame and (9) . . . . . (14) Send me back an account of the sesame, as much as there is for pressing, by [the command] of (my) lord. Have an answer to my tablet conveyed to me.

<sup>1</sup> Id. *SUR.RA*.

<sup>2</sup> Restored according to B 11, 27.

## 126.

O. 1. *a-na a-we-lim ša (il) Šamaš* 2. *ú-ba-al-[li-]ṭu*<sup>1</sup> 3. *ki-bé-ma* 4. *um-ma I-lí-i-ki-ša-am-ma* 5. *(il) Šamaš à (il) Nin-gir-su* 6. *da-ri-iš ú-mi-im* 7. *li-ba-al-li-ṭú-ú-ka* 8. *áš-šum erēm ša tu-ša-bi-lam* 9. *a-na mi-ni-im erām*

R. 10. *ut-te-ra-ak-kum* 11. *zêram*<sup>2</sup> *ù ukullâm*<sup>3</sup> 12. *ša e-ri-ši šu-bi-lam* 13. *i-ni-a-tum*  
14. *ša e-ri-e-ši*<sup>4</sup> 15. *lu ki-iš-ta-a-ka* 16. *hallurum ša ta-áš-pur-am* 17. *ú-ul i-ba-áš-ši-a* . . . . .

Speak unto the gentleman to whom Šamaš has (?) granted life, saying: Thus says Ili-  
iqišam: May Šamaš and Ningirsu grant thee life unto eternity of days! Concerning the copper  
which thou hast had delivered to me—why should I return the copper to thee? Have the seed  
and the fodder for farming delivered to me; the farming implements are surely a gift to thee.  
The beans of which thou hast written to me are not (ready). (18) . . . . .

<sup>1</sup> Cp. B 119, 1 *al*.  
“to ask for.”

<sup>2</sup> Id. *ŠE.KUL*.

<sup>3</sup> Id. *ŠĀ.GAL*.

<sup>4</sup> Or perhaps “on demand” from *erēšu*

## 131.

O. 1. *a-na (il) Adad-êriš* 2. *ki-bé-ma* 3. *um-ma (il) Sin-ri-me-ni-ma* 4. *(il) Šamaš li-ba-*  
*al-li-it-ka* 5. *áš-šum še'im ša I-din(il) Na-na-a* 6. *ša áš-pu-ra-am* 7. *1 GUR. 120 (QA)*  
*še-a-am* 8. *i-na zu-ut ki-\** 9. *i-na pán*<sup>1</sup> *še(?) \** 10. *it-ta-ad-na*

R. 11. *[i]-na di(!)*<sup>2</sup> *ba-ti-ka* 12. *a-we-lam a-pu-ul* 13. *maḥar*<sup>1</sup> *(il) Sin-be-el-ì-lí* 14. *maḥar*<sup>1</sup>  
*(il) Amurrûm-ib-ni-šu*

Seals: (1) *(il) Sin-be-el-ni-ni*

(2) *Bi-li-tum?*

*mār . . . . .*

*mār Ì-lí-ip-pa-al-za*

*Warad(ilat) Ištar*

Speak unto Adad-êriš, saying: Thus says Sin-rímêni: May Šamaš grant thee life! Con-  
cerning the grain belonging to Iḏin-Nanâ, of which I have written (to thee)—he has given  
1 *GUR.* (and) 120 *qá* (8) . . . . . (12) I have paid the man. In the presence of Sin-bêl-ili (and)  
in the presence of Amurrûm-ibnišu.

<sup>1</sup> Id. *IGI*.

<sup>2</sup> Apparently an error for *ki*.

## 133.

O. 1. *a-na a-bi-ya [ki]-bé-ma* 2. *um-ma . . . . . -ni(?) -ma* 3. *(il) Šamaš ù (il) Da-gan*  
*da-[ri-iš ú-mi]* 4. *li-ba-al-li-tú-[ka]* 5. *ki-ma ti-du-ú* 6. *eqil kurummati-y[a] a-na me-e bé-zi*<sup>1</sup> *-ma*  
7. *a-um*<sup>2</sup> *e-ni(?)*<sup>3</sup> *-ri-šu ú-ul i(!)-ba-áš-ši* 8. *áš-šum eqlim ša Ku-ru-un-da(?) -\*-\** 9. *bušû*<sup>4</sup> *ša*  
*(il) Sin-ip-pa-al-za-am* 10. *i-te-ir-ri-šu*<sup>5</sup> 11. *áš-šum eqlim šu-ú ša pi-ḥa-ti-ka* 12. *a-na a-we-lim*  
*aq-bi-ma* 13. *tup-pí a-we-lim ra-i-mi-ka* 14. *it-ta-al-ka-ak-kum*<sup>6</sup> 15. *a-na ša-at-ti-ya*<sup>7</sup>

Speak unto my father, saying: Thus says . . . . . -ni: May Šamaš and Dagan grant  
thee life [unto eternity of days]! As thou knowest, my field is spoiled on account of (?) the  
water and there is no cultivation (possible). Concerning the field of Kurunda . . . —the live-  
stock of Sin-ippalzam have stripped it. Concerning that field belonging to this department—I  
have spoken unto the gentleman and the tablet of the gentleman thy well-wisher has been de-  
livered to thee for my year(?).

<sup>1</sup> Cp. UNGNAD, *B.B.*, 262, 7 and *A.B.B.*, 43, 10.  
*NIG.GĀL.LA*.

<sup>2</sup> For *a-a-um*.

<sup>3</sup> An error for *ir*.

<sup>4</sup> Id.

<sup>5</sup> Possibly, if *bušû* here connotes “live stock,” *iterrišu* may mean “has stripped it bare” or  
“defoliated it,” being taken as the I ii fr. *arû* (LANGDON); see LANGDON, *Sum. and Bab. Psalms*, pp. 48—49, n. 2.

<sup>6</sup> Literally: “has come to thee.” <sup>7</sup> Presumably, “a tablet regulating my year’s tenure” of the field.

## 134.

(Transcribed and translated by LUTZ, *op. cit.*, p. 9.)

O. 1. *a-na Da-da-a* 2. *ù (il) Sin-ù-zi-li* 3. *ki-bé-ma* 4. *um-ma Še-ip-(il) Sin-ma* 5. *(il) Šamaš ù (il) Ašnan* 6. *áš-šum-ya li-ba-al-li-iṭ-ku-nu-ti* 7. *iš-tu al-li-ka-am* 8. *du-bu-ba-ku* 9. *ù Ma-tu-um<sup>1</sup> du-bu-ba-at* 10. *ša-at-ta-am la ta-la-ka-ni* 11. *ù a-na Ya-mu-ut-ba-lim<sup>2</sup>* 12. *la tu-ra-du-ni<sup>3</sup>* 13. *a-di a-ša-pa-ra-ku-nu-ti* 14. *la ta-la-ka-ni* 15. *ù a-na āli (KI)<sup>4</sup> Šu-ši<sup>5</sup>*

R. 16. *ta-a-ar-ar-ta-am ri-ša-a<sup>6</sup>* 17. *a-na ki-zi-ku-nu<sup>7</sup> la te-gi-a* 18. *i-na bi-ti-ku-nu<sup>8</sup>* 19. *kaspam IGI. 6 GAL. la te-zi-ba-ni*

Speak unto Dadā and Sin-uzili, saying: Thus says Šēp-Sin: May Šamaš and Ašnan for my sake grant you life! After I had come, I went to law and Matum went to law. Do not go this year nor go down unto Yamutbalum; do not go until I write to you, and secure (your) return unto Susa. Do not neglect your purse (and) do not leave (even)  $\frac{1}{6}$  (shekel of) silver in your house.

<sup>1</sup> The rendering "the country is at law" is so strange that it seems necessary to adopt the only possible alternative that Matum is a hitherto unknown woman's name. <sup>2</sup> See LUTZ, *E.B.L.*, 49, 12. LUTZ (*op. cit.*, p. 2), on the ground that UNGNAD's conjecture that Emutbalum is probably a general designation of the district of Larsa, infers that this letter was written from Larsa. <sup>3</sup> The form *turadu-ni*, with *u* in the 2<sup>d</sup> p. plur., violates UNGNAD's rule (in *O.L.Z.*, 1906, 585 ff.) that "the ending of the 2<sup>d</sup> pers. of the plur. is *a* and not *u*, even when it is masc."; (see also UNGNAD, *Babylonian Letters* in *B.E.*, VII, p. 23). <sup>4</sup> The det. *KI*, when placed immediately after *alum*, signifies the capital. <sup>5</sup> LUTZ: *šu-lim* "safely;" but such a form is inexplicable.

<sup>6</sup> Cp. 50, 7 and 10. <sup>7</sup> For *kisikunu* (UNGAD in *O.L.Z.*, 1922, 6); but LUTZ takes it from *kizû* "companion."

<sup>8</sup> LUTZ: *ga-ti-ku-nu*.

## 139.

(Transcribed and translated by LUTZ, *op. cit.*, pp. 12—13.)

O. 1. *a-na Da-an-ilum ù In-bi-[il] Sin* 2. *ki-bé-ma* 3. *um-ma Sa-ni-i-ma* 4. *(il) Šamaš ù (il) Marduk li-ba-al-li-tu-ku-nu-ti* 5. *áš-šum elippim ša ta-aq-bi-a-am* 6. *elippam a-na be-li ta-pa-ta-ar* 7. *ṭup-pi uš-ta-bi-la-ak-kum* 8. *me-ḫi-ir ṭup-pi-ya šu-bi-lam-ma* 9. *a-na tu-ku-ul-ti-ka* 10. *elippam a-na be-li-ša* 11. *lu-te-ir*

Speak unto Dān-ilum and Inbi-Sin, saying: Thus says Sanī: May Šamaš and Marduk grant you life! Concerning the ship whereof thou hast said to me 'Thou shalt redeem the ship for the owner'—I have had my tablet delivered to thee; have an answer to my tablet delivered to me that I may restore the ship unto its owner upon thy guarantee.

## 140.

(Transcribed and translated by A. UNGNAD in *O.L.Z.*, 1921, 71—72.)

O. 1. *a-na be-lí-ya* 2. *ki-bé-ma* 3. *um-ma A-we-il-Anim* 4. *wa-ra-ad-ka-a-ma* 5. *ši-ni-šu na-ak-ru-um<sup>1</sup>* 6. *il-li-kam-ma* 7. *dam-ku-ti-ka<sup>2</sup> i-na ga-ti* 8. *uš-te-ši* 9. *ù i-na ma-ak<sup>3</sup> rêdê<sup>4</sup> (MES)* 10. *i-na Sak-da-in-pá (KI)* 11. *ḫa-al-ša-am* 12. *ma-am-ma-an* 13. *ú-ul ú-ka-al* 14. *[i]-na li-il-bi* 15. *[rêdê (MES) ša maḫ-ri-ka]*

L. E. 16. *[be-lí rêdê (MES)]*

R. 17. *li-it-ru-dam-ma* 18. 5 *ME šābim i-na Sak-da-in-pá* 19. 5 *ME šābim i-na Adab*  
(KI) 20. *ha-al-ša-[am]* 21. *li-ki-il* 22. *ha-al-šu-um* 23. *la in-na-ad-di*<sup>5</sup> 24. *ap-pu-tum*

Speak unto my lord, saying: Thus says Awêl-Anim thy slave: A second time have the enemy come and driven thy best (troops) out of possession and, owing to the lack (?) of officers in Sakdainpa, no one can hold the fort. Let [my lord] despatch to me [officers] from among [the officers that (are) at thy disposal], that the 500 soldiers from Sakdainpa and the 500 soldiers from Adab may hold the fort. The fort shall not be surrendered. Please.

<sup>1</sup> UNGNAD suggests that the reference is to the wars between Hammurabi and Rim-Sin. <sup>2</sup> Cp. TAYLOR, *Sanherib*, iii, 31 (UNGNAD). <sup>3</sup> Regarded by UNGNAD as the inf. of *maktû* "to be weak;" but see LUTZ, *E.B.L.*, 116, 8—9, where this mng. is hardly possible, (unless *ina mak | maškim tukkânu rîqu* "owing to the weakness of the leather the bags are empty" is to be read!). If "weakness" is right, it must be the reverse of what is meant by the "strength" of a regiment, i. e. lack of officers. <sup>4</sup> UNGNAD: *das Militär*. <sup>5</sup> Or: "let not the fort be surrendered."

## 141.

O. 1. *a-na Ilum-a-bi-ya* 2. *ki-bé-ma* 3. *um-ma A-pil-(il) Adad wa-ra-ad-ka-ma* 4. *am-mi-ni tu-uš-ta-gi-a-am* 5. *ša ki-ma ya-ti* 6. *a-na ka-ši-im* 7. *Ma-an-nu-um*<sup>1</sup> *li-id-di-in* 8. *a-na (il) Marduk-ra-i[-im]-ka* 9. *šu-up-ra-am* . . . 10. *i-ḫi-šum* . . .

L. E. 11. 60 *kurri še'um* . . .

R. 12. *pa-ni-ka* \* \* 13. *ši-bi-ka lu-uš-ši-ru* 14. *ù ki-in-ni*<sup>2</sup> 15. *ši-ih-ra-bi* (!)<sup>3</sup> *a-mu-ur* 16. *áš-šu-mi-šu-nu* 17. *ri-ma-an-ni* 18. *na-aḫ-ra-ar-ka*<sup>4</sup> 19. *li-ik-šu-da* 20. *-an-ni*

Speak unto Ilum-abiya, saying: Thus says Apil-Adad thy slave: Why art thou negligent? Write unto Marduk-râ'imka that Mannum may give unto thee as to me; (10) . . . . . (13) Let thy witnesses be discharged. And regard my young family; be favourable to me for their sake; let thy help (?) reach me.

<sup>1</sup> If a *nom. prop.*, see UNGNAD, *B.B.*, 100, 6. <sup>2</sup> For *qinni*. <sup>3</sup> An error for *am*. <sup>4</sup> Cp. UNGNAD, *B.B.*, 154, 15 and LANDSBERGER in *Z.D.M.G.*, lxxix, 516.

## 142.

O. 1. *a-na Be-el-šu-nu* 2. *ki-bé-ma* 3. *um-ma (il) Šamaš-ḫa-zi-ir-ma* 4. *(il) Šamaš ù (il) Marduk li-ba-al-li-it*<sup>1</sup> *-ka* 5. *iš-tu i-na-an-na úmam* 4 *KAM* 6. *maḫ-ri-ka a-na-ku*<sup>2</sup> 7. 5 *KUR qêmun ri-ši* 8. *li-ki-il*<sup>3</sup> 9. *ú a-na bi-tim* 10. *la te-e-gi* 11. *zu-ḫa-ra-tim*

L. E. 12. \* *li(?) -ši-na*

R. 13. . . . . *-ma* 14. . . . . *-na*

Speak unto Bêlsunu, saying: Thus says Šamaš-ḫâzir: May Šamas and Marduk grant thee life! Already for 4 days have I waited upon thee; let 5 kors of grain be granted for my maintenance, and be not negligent about the house. (11) . . . . .

<sup>1</sup> An error for *tu*. <sup>2</sup> Literally: "I (am) before thee;" cp. 1 Sam. 19, 7: *וַיֵּדֶי לִפְנֵי כַּחְתָּמֹל שְׁלֹשׁוֹם*; see also 2 kings 5, 2. <sup>3</sup> Literally: "let 10 kors of grain support my head."

## 143.

(Transcribed and translated by Lutz on p. 7.)

O. 1. *a-na A-ri<sup>1</sup>-um-wa-qar ù A-pil-(il) Šamaš* 2. *ki-bé-ma* 3. *um-ma Ib-ku-ša-ma* 4. *(il) Šamaš ù (il) Tišpak<sup>2</sup> áš-šu-mi-ya* 5. *li-ba-al-li-tú-ku-nu-ti* 6. *(il) Tišpak ù Tupliaš (KI) ša-lim* 7. *Larsa (KI) lu<sup>3</sup> ša-lim* 8. *ki-ma ti-di-a-a* 9. *i-na Tupliaš (KI) álim (KI)* 10. *zi-ru-um ù še-um i-ba-ás-ši*

L. E. 11. *ša 1<sup>1</sup>/<sub>3</sub> šigli kaspim*

R. 12. *bi-ti ka-ri<sup>4</sup>* 13. *šu-ta-zi-a-am-ma* 14. *ša-bi-la-nim*

Speak unto Arium-waqar and Apil-Šamaš, saying: Thus says Ibkuša: May Šamaš and Tišpak for my sake grant you life! Tišpak and Tupliaš are prospering; may Larsa prosper! As you know, there is seed and grain in the city of Tupliaš; have 1<sup>1</sup>/<sub>3</sub> shekels' worth (thereof) in silver brought forth from the granary and delivered to me.

<sup>1</sup> UNGNAD (in *O.L.Z.*, 1922, 6) proposes to correct *ri* to *lu*; see also Lutz, *op. cit.*, p. 29, n. 1. <sup>2</sup> Id. *TIŠPAK*. (Br., no. 3022); the god Tišpak was the patron deity of Ešnunna = Tupliaš (DEIMEL, *Panth. Bab.*, pp. 263—264). <sup>3</sup> Br., no. 11185: *lum* = *lu*. The insertion of *lu* marks as a prayer *Larsa (KI) lu šalim* "may L. prosper" and contrasts it with the statement *(il) Tišpak ù Tupliaš (KI) šalim* "the god T. and the city T. flourish" in l. 6; consequently Tupliaš, of whose prosperity the writer is sure, is his home, while Larsa, for whose prosperity he prays, is that of the recipients of the letter, not of the sender, as Lutz supposes (*op. cit.*, pp. 1—2). In fact, the place where these letters were found was in all probability Larsa (UNGNAD in *O.L.Z.*, 1922, 5). <sup>4</sup> Lutz: "the granary." The gen. "of the place whence" without a prep. is noticeable.

## 149.

(Transcribed and translated by Lutz on pp. 16—17.)

O. 1. *a-na A-bu-wa-qar* 2. *ki-bé-ma* 3. *um-ma A-ḥu-wa-qar-ma* 4. *áš-šum am-tim* 5. *ša ta-áš-pu-ra-am* 6. *ša um-ma at-ta-a-ma* 7. *a-na ši-ir Ši-lí (il) Adad* 8. *a-li-ik-ma* 9. *am-tam li-di-kum* 10. *al-li-ik-šum-ma* 11. *um-ma a-na-ku-ú-ma*

R. 12. *[ki]-a(?) -am(?) ga(?) . . šu . .<sup>1</sup>* 13. *I A-bu-wa-qar* 14. *iš-pu-ur-ra-an-ni* 15. *am-tam id-nam<sup>2</sup>* 16. *um-ma šu-ú<sup>3</sup>-ma* 17. *i-pa-la-an-ni<sup>4</sup>* 18. *a-na be-el am-tim<sup>5</sup>* 19. *la al-li-kám* 20. *am-tam a-na ma-am-ma-an* 21. *ú-ul a-na-ad-di-in* 22. *ma-ar ši-ip-ri-ka* 23. *šu-up-ra-am-ma* 24. *am-tam li-di-nam*

U. E. 25. *ap-pu-tum*

Speak unto Abu-waqar, saying: Thus says Aḥu-waqar: Concerning the slave-girl of whom thou hast written to me, saying: "Go unto Šilli-Adad that he may give thee the slave-girl"—I went to him and (spoke to him,) saying: "Thus(?) . . . . has Abu-waqar written to me. Sell me the slave-girl." He (answered me,) saying: "He must repay me. I have not gone unto the owner of the slave-girl; I will not sell the slave-girl unto anyone (else)." Send me thy messenger that he may give me the slave-girl, please.

<sup>1</sup> Lutz reads: . . . *ik(?) -ta(?) . . . -šu . . .* <sup>2</sup> Lutz: "purchase," here and in l. 24; but *nadānu* always means (a) "to give" and so (b) "to sell." <sup>3</sup> *Sc. Šilli-Adad.* <sup>4</sup> Literally: he (*sc. Abu-waqar*) shall pay me." Or (with Lutz): "he (answered) saying: 'He will pay me'." <sup>5</sup> Namely, to buy the girl for Aḥu-waqar. The position seems to be that Šilli-Adad, who is a slave-dealer, is required to buy a girl for Aḥu-waqar but refuses to do so unless Abu-waqar first finds him the money.

## 151.

O. 1. *a-na ša-pí-ri-ya* 2. *ki-bé-ma* 3. *um-ma (il) Sin-i-ta-šu-ma* 4. *(il) Šamaš ù (il) Marduk ša-pí-ri* 5. *li-ba-al-li-tú* 6. *áš-šum te-im eqlim (im) ša ša-pí-ri* 7. *ki-a-am ta-áš-pu-ra-am um-ma at-ta-a-ma* 8. *eqlam ma-la ši-ip-ra-am-ma-šu*<sup>1</sup> 9. *ù me-e<sup>2</sup> ša-pu-ú<sup>3</sup> ú-ga-ra-ad-ma-ka*<sup>4</sup> (?) 10. *šu-uṭ-te-ra-am-ma šu-bi-lam* 11.  $10 + 2 + \frac{2}{3}$  (*BUR*) + 3 *GAN eqlil ugar ebirtim* 12.  $1 + 3$  (*BUR*) *ugar Pa-hu-\** 13. . . *ugar Gu-la*

L. E. 14. . . *ugar Nam-ba- . . .* 15. \* *ugar  $\frac{1}{3}$  (BUR) + 3 GAN \**

R. 16. *naphar*<sup>5</sup>  $2 + \frac{2}{3}$  (*BUR*) + 4 *GAN*,<sup>6</sup> *eqlum* 17. . . . . *še-ip-ru šu-ul-lu-rum* 18. *a-na e-ri-ši-im-ma na-du-ú* 19. [*ù*] *me-e<sup>2</sup> ša-pu-ú<sup>3</sup>* 20.  $10(?) + 4 + \frac{2}{3}$  *GAN. ugar (il) NÉ.DAR. (?) NA (?)* 21. \* *ugar Ta-áš-ku-ra-šu* 22. *naphar*<sup>5</sup>  $10 + 3$  (*BUR*) +  $\frac{2}{3}$  *GAN*<sup>6</sup> *eqlum* 23. *ša i-na-an-na a-na e-ri-ši-im* 24. *ga-ti ša-ak-na-at* 25. *ki-ma ša-pí-ri* 26. *iš-pu-ra-am a-nu-um-ma* 27. *te-im eqlim ga-am-ra-am* 28. *ú-ša-aṭ-te-ra-am-ma*

U. E. 29. *a-na ši-ir ša-pí-ri* 30. *uš-ta-bi-lam*

Speak unto my agent, saying: Thus says Sin-itašu: May Šamaš and Marduk grant my agent life! Concerning the agent's report on the field, thus hast thou written to me, saying: "He is making thee an inventory of the field, as much indeed as is tilled and (as much as) the waters have flooded (?). Have (it) drawn up for me and delivered to me."  $12\frac{2}{3}$  (*BUR*) + 3 *GAN*, field in the estate beyond the river; 4 (*BUR*), estate of Paḥu- . . . (?); (?), estate of Namba- . . . (?); . . . , estate of  $\frac{1}{3}$  (*BUR*) + 3 *GAN*: total, a field of  $2\frac{2}{3}$  (*BUR*) + 4 *GAN*. (17) . . . . . (18) was given up indeed to cultivation, but the waters have flooded (?) (it).  $14(?) (BUR) + \frac{2}{3} GAN$ , estate of tho god Nedarna (?), (?) estate of Jaškurašu: total, a field of  $13 (BUR) + \frac{2}{3} GAN$ , which my hand brought under cultivation. As my agent has written to me, I have now had the whole report on the field drawn up and have had (it) delivered unto the agent.

<sup>1</sup> The position of the encl. *-ma* is unusual and is perhaps a colloquialism (cp. l. 9: *ugarad-ma-ka*); but the affixing of the pron. suff. *šu* to the acc. (?) of *šiprum* in the *stat. emph.* is even more remarkable.

<sup>2</sup> The use of *mê* as nom. (for *mû*) is probably colloquial in this period.

<sup>3</sup> The context requires "inundated" or the like; cp. Arab. *لَمَّ* "overflowed" (of water from a vessel; FREYTAG, *Lex. Arab.-Lat.*, iii, 24).

<sup>4</sup> Apparently a colloquialism for *ugarad-kâ*, or better *kum* (*v. infr.*) *-ma*. The vb. *garâdu* is unkn., but the context requires "to make an inventory" or the like; cp. Arab. *حَسَبَ* I "made an inventory of, reckoned up" anything (Syr.-Arab.), II "made an abstract of" a book (HAVA, *Ar.-Engl. Dict.*, 84 a-b; see Dozy, *Suppl.*, i, 182-183). In this case the acc. *-ka* is loosely used for the dat. *-kum*, if the rdg. is correct, as often in Bab. letters and contracts.

<sup>5</sup> Id. *ŠU.NIGIN*. <sup>6</sup> The calculations are unintelligible in the present state of the tablet.

## APPENDIX.

The two following documents are not letters, although included by Lutz in *Early Babylonian Letters from Larsa*.

## 130.

O. 1. *a-na šu-ri-im*<sup>1</sup> 2. *ša šaby (ZUN) a-na i-di-im* 3. *ša nâr (il) Adad* 4. *du-un-nu-nim* 5. *ik-ka-mu-ma* 6. *ma-na-ḥa-tim* 7. *ma-da-a-tim iš-ku-nu* 8. *a-na ši-gi-il-tim*<sup>1</sup> 9. *ša ib-ba-aš-šu-ú-ma* 10. *šu-ra-am i-ta-a-tum* 11. *i-ik-ka-lu*

R. 12. *karânê*<sup>4</sup> (ZUN) *i-di*(!)<sup>2</sup>-*iš-šu*<sup>3</sup> 13. *ù i-ḥa-al-li-ku* 14. *I Ik-ma-tum mâr (il) Sin-ga-mil* 15. *šar-ra-am i-ip-pa-al* 16. *ù ma-na-aḥ-tim ú-ba-al-ma* 17. *MU.LUGAL.BI*.<sup>5</sup> *IN.PAD*.<sup>6</sup> 18. *KIŠIB.BA.NI*.<sup>7</sup> *I.ĪB.RA*.<sup>8</sup> 19. *ITI.GIŠ.APIN.DU.A*.<sup>9</sup> *UD.14 KAM*.<sup>10</sup> 20. *MU*.<sup>11</sup> *ER.KI*. *Da-mi-iq-ù-lí-šu*<sup>12</sup> 21. *BA.AN.ŠU*(!)<sup>13</sup>

On the reeds(?) which the workmen have indeed heaped up for strengthening (the banks of) the canal Nâr-Adad they have incurred heavy expenses. The adjoining districts shall have the use of the reeds(?) (in return) for the damage(?) which has been caused. They shall give them wine and they shall go off. Ikmatum the son of Sin-gâmil shall pay the king and bear the expenses.

He has sworn by the king (and) has affixed his seal: (in) the month Araḥsamna, (on) the 4th. day, (in) the year when the city of Damiq-ilīšu was captured.

<sup>1</sup> Incorrectly taken by Lutz (*op. cit.*, p. 41) as a proper name *Šurim*; but this is disproved by the acc. *šuram* in l. 10, while the fact that it is not a letter is clear from the absence of *kibēna umma*, followed by the sender's name, and by the concluding date, which shows the document to be a contract. Possibly *šārum* = "reeds" (Muss-Arnolt, *A.W.B.*, 1110 a) required for reinforcing the banks of the canal. <sup>2</sup> Apparently for *šiqištum* from the *√šaqāšu*, (Muss-Arnolt, *A.W.B.*, 1103 a—b). <sup>3</sup> An error for *ki*. <sup>4</sup> For *iqīšu* "they shall give (to them as *qīštu* 'wages')." <sup>5</sup> Reading *BI.HI*(?) *A*; (for the plur. of *karānu* see DEL., *H.W.B.*, 354—355). Otherwise, as *HI* is uncertain, read *karāna še-a* "wine (and) grain" (Langdon). <sup>6</sup> Bab. *nīš šarrim*. <sup>7</sup> Bab. *itmu*. <sup>8</sup> Bab. *kunukkašu*. <sup>9</sup> Bab. *ibrum* (DEL., *H.W.B.*, 187 a) or *ibram* (Gautier, *Dilbat*, 6, 18). <sup>10</sup> Bab. *(warah) Araḥsamnu*. <sup>11</sup> Bab. *ūmum 14 KAM*. <sup>12</sup> Bab. *šattu*. <sup>13</sup> Bab. *(āl) Damiq-ilīšu (KI)*. <sup>14</sup> Bab. *iṣṣabat* (reading *DIB* for *ŠU*.) The date is either the 26th. year (Th.-Dangin, *Chronologie*, p. 8) or the 25th. year (Langdon in *A.J.S.L.*, xxxv, 224) of Rim-Sin, king of Larsa.

## 145.

O. 1. *a-na Pir-ḥu-um* 2. *āš-šum I Ap-lum mâr Ḥa-ma-zi*<sup>1</sup> 3. *ù Da-ak-kum aḥiṣū*<sup>2</sup> 4. *ša la*(?) *i-ba-āš-šu-ú* 5. *Apil-ú-ši-šu a-na abi*(?)<sup>3</sup> *šu ù kirē*<sup>4</sup> *šu* 6. *ta*(!) *-ba-ši iz-za-az a-na I-din-il) Amurrūm* 7. *āš-ta-ap-ra-am* 8. *at-ta i-na-nu i-na 2 ūmi*(?) \* \* (?) 9. *kit-rak I Mi-la-šu-nu Ūri (KI)* 10. *I ūmam \* \* li-ib-lu-ut* 11. *DAḤ-mil-kum*(!)<sup>5</sup> *i*(!)<sup>6</sup> *Ḥa-ba-zi-ru* 12. *Nu-um*(?) *-lum aḥiṣū*<sup>2</sup> *šu-ma-ma* 13. *ṭup-pa iš-ri-iq ù ú-bi-lam-ma* 14. *I I-din-il) Amurrūm ku-ul-li-im-ma* 15. *bu*<sup>7</sup> *ši la i-ḥa-al-li-iq* 16. *pi-ga-at I KASKAL nu-ku-la-at* U. E. 17. *a-aḥ*(?) *-ka la ta-na-ad-di*

(In regard) to Pirḥum, concerning Aplum the son of Ḥamazi and Dakkum his brother who are not present—Apil-uṣiṣu is in charge of his father(?) and his garden . . . ; I have written unto Idin-Amurrūm. (7) . . . . . (13) He has stolen the tablet and brought it indeed to me(?). Show (it) indeed to Idin-Amurrūm. My property is not lost. (16) . . . . . (17) Be not remiss (about it).

<sup>1</sup> Possibly "(in regard) to" rather than "unto." In view of the absence of *ki-bē-ma umma . . . -mu* it is unlikely that the document is a letter. <sup>2</sup> The name Ḥamazi, from *√ḥamāzu* = *amāzu* "to be strong" (like *ḥamādu* = *emēdu*), corresponds to Hebr. עָמָץ Amoz. <sup>3</sup> Id. *ŠEŠ.NI*. <sup>4</sup> Id. *A.BA*; but the equation *A.BA* = *abu* (Ungnad, *Hammurabi's Gesetz*, ii, 110 a under *abum*) yields here a very doubtful sense. <sup>5</sup> Id. *GIŠ.SAR*. <sup>6</sup> Possibly an error for *Gi-mil-lum*. <sup>7</sup> Possibly an error for *TUR* = *mâr*. <sup>8</sup> The sign *KASKAL* (Br., no. 4454) has also the value *BUŠ* (Harper, *A.B.L.*, 1298, 10: (*mât*) *Ḥu-buṣ-ka*) and *BU*, as here, the final consonant being lost as in *lum* = *lu* in 143, 7; cp. *Yale Syllabary*, 232: *KASKAL* = *bu-u*.

## SUMMARY GLOSSARY OF SELECTED WORDS.

A = *Babylonian Letters in the Ashmolean Museum, Oxford* (edited by G. R. Driver in *Letters of the First Babylonian Dynasty*).

B = *Early Babylonian Letters from Larsa* (copied by H. F. Lutz in vol. II of the *Yale Oriental Series*).

C = *Lettres de Hammurapi à Šamaš-ḫâšir* (copied by F. Thureau-Dangin in *Textes Cunéiformes*, Tome VII, *Musée du Louvre*; transcribed and translated in *R. A.*, vol. XXI, pp. 1—58).

### 1. BABYLONIAN WORDS.

𒀭, 𒀬 (𒀭 and 𒀬).

*a-um* B 133, 7

*ê-ih-ku-um* (?) B 17, 10

*abu* A 78, 6 (?); B 2, 16 and 21; 19, 35; C 22, 24

I *ibbu* A 8, 4; C 22, 24

II *ibbu* A 73, 17

*ibbâ* B 37, 30

*abbâhu* I i: B 34, 27

*abbullu* A 64, 15

*ibru* see *ipru*

*ebêru* I ii: B 78, 10; III i: A 87, 33; B 63, 10

*ebiru* C 65, 13

*ibiru* (= *ebiru*?) B 82, 30

*ebâru* B 85, 12

*abarâhu* (?) B 15, 3

*aburru*<sup>1</sup> B 57, 4, 8 and 23

*ebirtu* B 24, 11; 151, 11

*abšitu* C 19, 9

*abâtu* I i: B 78, 13(?), 18 and 19

*abûtu* B 88, 18

*egû* I i: A 33, 10; 63, 17; 78, 30; B 3, 9; 11, 2; 14, 7; 37, 31; 48, 13 and 29; 58, 4; 66, 14; 67, 9; 85, 16; 97, 11(?); 134, 18; 137, 5; 142, 10; III ii: B 141, 4

I 𒀭 (𒀭) I ii: B 37, 18<sup>2</sup>

II *agâru* I ii: B 37, 18

*ugaru* A 17, 5; 20, 6; 23, 7; 28, 6; 29, 9; 52, 10, 12 and 15; B 49, 33; 59, 6; 95, 15; 151, 11, 12, 13, 14, 15, 20 and 21; C 48, 6 and 7; 50, 4 and 12; 56, 7; 68, 5

*adu* C 54, 16

I *idu* A 10, 19(?); B 42, 20<sup>1</sup>; 75, 5; 130, 2; C 71, 8; 72, 7.

II *idu* B 69, 12; 82, 32(?); 119, 14

*adu* C 54, 16

*adi* A 43, 17(?); 76, 13 and 23; 82, 24(?) and 30; B 3, 6; 7, 5; 15, 14; 53, 17; 115, 7; C 8, 8; 51, 11

*uddu* B 132, 7<sup>2</sup>

*ediku* C 37, 3

*adanu* B 19, 15

*edêna* B 152, 13

*adini* B 42, 12; 48, 26

*âhu* A 59, 7; 63, 18; B 1, 13 and 35; 14, 7; 17, 18; 30, 12; 34, 23; 64, 16; 106, 20; 117, 16; 145, 17; 150, 28; C 18, 4

*awêlu* A 49, 5<sup>3</sup>; C 28, 10; 48, 5; 53, 9; 54, 7

*awêltu* A 69, 16; 75, 15(?).

*âlu* C 40, 9, 23 and 32

*ânu* B 117, 6

*âmru* (?) A 62, 23 and 24; B 15, 22 and 23

*ânu* C 68, 12

*înu* B 1, 18

*îwirtu* A 36, 11

*êriš* B 106, 17

*îrtu* B 76, 9; 93, 18

*ezêbu* I i: B 11, 23; 77, 9; 134, 20; 144, 6; C 11, 19; 21, 14; 30, 9; 38, 17; II i: C 42, 8(18); III i: B 41, 16; 78, 8; IV i: B 112, 15 and 26

*ezûb* A 36, 9; B 105, 19

*ezib* B 77, 6

*ezênu* I i: A 33, 28

<sup>1</sup> Id. *Ū.SAL*; perhaps identical with *SA.DUL.BI* = *aburru* "enclosure" (Del., *H. W. B.* 10a).

<sup>2</sup> See *O.L.Z.*, 1919, 206—209 and *Z.A.*, XXXI, 41—42 (?).

Weld-Blundell Collection III.

<sup>1</sup> Not a proper name, as taken by Lutz (*op. cit.*, p. 29 b).

<sup>2</sup> A loanword from Sum. *UD*. = *ânu* "day".

<sup>3</sup> See UNGNAB, *B. B.*, p. 245, for the use of *awê-lum* before proper names.

*iznu*(?) B 152, 17  
*azzunu*(?) A 72, 11  
*ahū* B 114, 19  
*ahāzu* Ii: A 66, 9(?); B 15, 21; 29, 20; 150, 8; III i:  
 A 83, 43; B 6, 12; 19, 38; 25, 9  
*aharru* B 52, 7  
*ahāru* Ii: B 35, 10; 152, 8 and 11  
*ahātu* B 29, 7  
*ahātu* B 92, 11, 14 and 20  
*eflu* A 1, n. 1  
*efēru* Ii: B 51, 28<sup>1</sup>  
*alku* A 25, 7; 29, 10; 33, 6; 58, 6; B 113, 5; C 2, 8; 3,  
 4; 10, 7; 11, 21; 21 *passim*; 31, 4; 41, 12; 56, 17  
*akālu* Ii: A 1, 19; 43, 7; 59, 14; 78, 27 and 28(?);  
 B 39, 16; 130, 11; C 43, 6 and 11; 69, 9 and 12;  
 73, 7; Iii: C 69, 40  
*ikilu* B 152, 46  
*ukulū* B 67, 11(?); 126, 11  
*ukultu* B 15, 27  
*ekēnu* Ii: A 1, 8; 82, 19 and 27; B 15, 14; 148, 11(?);  
 C 16, 9; 37, 9; 50, 16; 73, 13; IV i: 16, 14  
*alū*(?) Ii: B 31, 12(?)<sup>2</sup>; 92, 5  
*ali*(?) B 21, 16  
*elū* Ii: A 76, 8; C 18, 12; 65, 11 and 16; B 108, 11;  
 Iii: B 82, 30; III i: B 39, 19; 66, 10; 150, 9;  
 III ii: A 76, 17; C 24, 9; 65, 9 and 21; 68,  
 2 and 25; 69, 38  
*eli* A 1, 20; B 3, 10; 26, 10; 39, 20; 42, 30; 61, 30;  
 65, 8; 103, 35; 105, 16 and 18; C 23, 9; 68, 42  
*ilu* B 15, 9; 62, 6  
*aldū* C 23, 6  
*ilku* A 39, 7; 40, 17; 47, 21; B 80, 5(?); C 22, 4, 12 and  
 25; 24, 14  
 I *alāku*<sup>3</sup> Ii: A 47, 21; 54, 9(?); C 22, 5 and 25; Iii:  
 C 22, 13  
 II *alāku* Ii: B 44, 8<sup>4</sup>; 84, 7; 111, 4 and 8; C 73, 9;  
 Iiii: B 106, 17  
*alaktu* B 37, 24  
*elinu*(?) B 42, 27  
*ullānu(m)* B 15, 16; 20, 13<sup>5</sup>; 106, 21  
*ullis* A 66, 7  
*ilsu* see *ilku*  
*iltu* B 152, 12, 17 and 35  
*emēdu* Ii: A 37, 17; 61, 6; B 109, 9; II i: A 72, 12  
*ummu* A 76, 28  
*ummanū* B 28, 13

<sup>1</sup> See UNGNAD in *M.V.A.G.*, 1921, ii, 31.

<sup>2</sup> If *a-li-a* is from the *Valū*, if here occurs for the first time with a direct object, *šēam*.

<sup>3</sup> Derivative verb from *ilku*.

<sup>4</sup> Impf. *il-lu-lu* (Hebr. *לָלַח*); cp. LUTZ, *S.S.B.T.* 87, 18.

<sup>5</sup> Possibly a conj., as it is followed by the subj., so that *ullānu... tanaddinu* = "as soon as thou givest" or "in addition to giving".

*amāni* (= *ammāni*) B 149, 9  
*umm(i)ānu* C 9, 16 and 19; 22, 8  
*emēqu* II i: B 49, 13(?)  
*amāru* Ii: A 75, 28; B 1, 21; IV i: A 65, 8; 74, 7; B 39,  
 6; 146, 21; 150, 7; C 54, 17  
*ummar* B 39, 17  
*amertu* A 33, 36; C 5, 6; 55, 15(?); 70, 10  
*imertu* A 41, 11  
*umāšu* C 40, 4 and 21  
*ummašal* B 39, 17  
*amšatu* B 97, 12  
*amātu* (= *awātu*) B 33, 27  
*imittu* C 77, 22 and 32  
*ana* A 61, 36; C 18, 12  
*annū* A 67, 9 and 25; B 67, 5(?); 152, 46  
*unneḍulku* A 72, 29; 75, 6, 8, 11, 27 and 31; B 44,  
 4 and 11; 47, 18; 112, 24; C 57, 11; 60, 15  
*annikiām* A 48, 10; 59, 8; B 2, 14; 19, 37; 64, 13; 83,  
 18; 88, 7; 120, 14; C 52, 11; 62, 8 and 11; 69, 29  
*inimā* B 21, 15  
*anummum*(?) B 103, 33  
*anānu*(?) II i: B 90, 9  
*inanna* B 117, 10  
*unūqu* B 85, 17  
*unūtu* B 106, 8  
*inūtu* B 126, 13  
*esēhu* Ii: A 8, 12; 80, 5; B 3, 12; 128, 8(?) and 13(?);  
 147, 15; C 11, 16 and 17; 33, 6; 35, 5 and 11;  
 39, 26; IV i: C 32, 15  
*isilūtu* A 15, 15 and 17; 16, 21; 22, 9; C 7, 7; 8, 12(?);  
 11, 24; 30, 6; 39, 25  
*isku* C 23, 21  
*issartum* B 147, 19  
*apātu* Ii: A 33, 31 and 39; 47, 23; 53, 11; 72, 32; 75,  
 17; 76, 9, 11, 23 and 30; 78, 27; 80, 10; B 50,  
 16; 64, 14; 70, 12(?); 106, 12; 111, 9 and 14;  
 113, 16; 114, 14; 119, 13; 131, 12; 149, 17; C 7,  
 11; 8, 6, 9 and 15; 11, 7, 18 and 30; 25, 10; 27, 8;  
 30, 7; 31, 14; 41, 18; 51, 29; 53, 14; 54, 19; 56,  
 21; 57, 15; 58, 16; 68, 12; 71, 7; 72, 8, 11 and  
 16; 76, 6(?) and 10; 77, 8; Iii: C 53, 21 and 22;  
 III i: C 68, 19(?)  
*epinnu* C 23, 4 and 18  
*appinā* A 54, 20  
*apinānā* B 109, 15  
*apparū* A 7, 6; 72, 20  
*ipru* A 67, 31; B 40, 31; C 11, 6; 17, 16 and 20; 48,  
 31; 54, 6 and 7; 67, 9  
*epēru* Ii: A 23, 9  
*epiru* B 95, 10  
 I *epēšu* Ii: *passim*; III ii: A 67, 13; I iii: B 56, 5; III ii:  
 A 67, 13; IV i: B 103, 23  
 II *epēšu* A 67, 6; B 4, 4; 28, 8; 40, 23; 103, 26(?); 113, 8<sup>1</sup>

<sup>1</sup> Cp. *καλῶς ἐποίησας*, used ironically, in Greek letters (e.g. GRENFELL and HUNT, *Ox. Pap.* 119, 2 and 11).

*apputum* A 83, 37; B 4, 14; 9, 23; 35, 9; 83, 25; 86, 14;  
115, 4; 122, 12; 124, 20; 135, 10; 140, 24; 149,  
25; 152, 11 and 47

*aşu* see *waşu*

*işû* Ii: C 69, 18

*eşêdu* Ii: A 4, 9; B 77, 7; 110, 11

*aşîr* (= *ana şîr*) B 68, 11

*işku* A 60, 9

*eşêlu*<sup>1</sup> Ii: B 147, 4

*eşênu* Ii: B 58, 9

*uqûru* B 95, 18 and 20

*urû* B 117, 17 and 20

*uru* A 33, 12; B 31, 10; 49, 26; 61, 21; 109, 27(?); 118, 8

*erêbu* Iii: B 16, 11 and 13; IIIi: B 20, 20; 25, 14; 33,  
21; 45, 13; 49, 10; 137, 8; IIIii: B 49, 8

*arâku* Iii: B 102, 16

*arkâtu* see *warkâtu*

*erênu* Ii: A 66, 6

*irşitu* A 4, 18; C 19, 11 and 18

*erêşu* Ii: B 126, 12 and 14; Iii: A 18, 8; 82, 16; IIIi:  
C 19, 12 and 20

*irrişûtu* C 69, 23; 77, 31 and 35

*iritte*(?) A 62, 9

*eşû* IIIi: A 33, 21

*işû* Iii: B 17, 7 and 8(?)

*eşêlu* see *eşêlu*(?)

*aşlu* C 21, 13 and 27; 22, 24

*işşakku*<sup>2</sup> A 52, 11; 77, 6; B 56, 6; 116, 5; C 8, 4 and 14;  
23, 4, 13, 18, 19 and 26; 39, 4 and 23; 65, 12  
and 17; 73, 10

*işşakku* C 23, 8

*aşkukatu* B 82, 5, 7 and 13

*işkaru* A 45, 8; 53, 11

*işpartu* C 10, 7

*işru* B 152, 12

*aşûru* Iii: B 42, 13

*aşariş* A 73, 8; B 38, 17

*işariş* B 6, 12; 88, 16; 93, 6(?); C 56, 21(?); 72, 8 and 16

*aşaršana* C 68, 20, 23, 27 and 39

*aşarşani* C 37, 10, 15 and 21

*eşrâtu* B 113, 5

*išten* B 117, 34; C 58, 6

*iştana*(?) B 147, 14

*išteniş* B 15, 8; 93, 9; 112, 40

*iştartu* B 127, 16

*ita* C 29, 4

*itû* A 7, 8; 60, 8; B 118, 4; 130, 10 and 15; C 9, 5;  
11, 31

*atlyûtu* B 15, 6 and 29

*atappu* C 42, 9

*etêqu* Ii: B 104, 28; C 11, 32; IIi: B 127, 6(?); IIIii:  
B 19, 16

<sup>1</sup> Cp. *eşêlu* I in MUSS-ARNOLT, *A. W. B.* 86 b(?).

<sup>2</sup> More exactly, *colon* rather than *fermier*, according  
to Mr. TH.-DANGIN.

## ב

*bâ'iru* A 5, 5; 66, 24; C 6, 5; 17, 15, 18 and 26; 27, 4;  
38, 4; 41, 12, 16 and 17; 67, 8

*ba-e-lum*(?) A 78, 7

*babâlu* Ii: B 82, 27(?); IVi: C 11, 33

I *bâbu* B 20, 11; 106, 21; C 1, 8; 8, 4 and 15; 43, 3; 46,  
7; 56, 7

II *bâbu* (ב'ב) Ii: B 20, 8(?)

*bâbtu* B 85, 14

*bâmtu*(?) B 135, 6 and 8<sup>1</sup>

*bâqu*<sup>2</sup> IIi: B 68, 19

*bâru* Ii: B 66, 13; Iii: C 15, 18; IIi: C 40, 13, 24, 29  
and 34

*bâru* B 89, 7

*bârtu* B 37, 5

*bâşu* Ii: B 83, 19(?)

*bîşu*(?) B 4, 9

*bazû*(?) Ii: B 133, 6

*baḥâru* Ii: B 109, 27

*baḥaru* A 68, 19; B 37, 6

*bakû* Ii: B 51, 15(?)

I *balû* Ii: B 75, 9(?); 103, 39; IIi: A 87, 36(?)

II *balû* B 147, 13

*BIL-di-it-tu* C 18, 22

*balû* B 25, 18

*balâtu* Ii: B 62, 5; 66, 5; 119, 6; 145, 10

*balâtu* IIIi: B 85, 12; IVi: A 36, 8; 78, 29

*biltu* A 33, 7; 61, 5, 6, 9, 22, 25 and 37; B 13, 10, 12  
and 14; 39, 7 and 24; 80, 7; C 17, 11; 18, 5, 8,  
11, 19 and 23; 22, 6; 23, 5, 9 and 25; 35, 5 and  
10; 39, 8, 13, 18, 24 and 27; 65, 18

*bamû*(?) C 64, 18

*bimatu*(?) B 40, 30

*baḡâmu* IIIi: A 8, 6 and 15

*baḡâru* Ii: A 28, 9; 39, 9; 50, 7; 54, 14; C 40, 8; 43,  
12 and 15; 60, 6; 69, 37; Iii: A 30, 16; 52, 7;  
C 12, 8; 38, 11; 39, 24; 40, 18; 43, 7; 66, 10

*bâqirânu* A 37, 16

ב'א Ii: A 68, 19(?)<sup>3</sup>

ב'א Ii: B 41, 16; IIi: A 1, 30; 40, 31

*bârû* A 72, 23; B 83, 5; C 43, 2

*birtu* B 118, 15

*bašû* Ii: A 2, 11; C 69, 13; IVi: A 2, 17; B 94, 5(?);  
130, 9; IVii: A 2, 5

*bušû* A 29, 6 and 8; 42, 7

*bîštum*(?) B 1, 17

## ג

*gâḡû* B 45, 10

*galyû*(?) C 69, 41

*guzallû* B 89, 14

<sup>1</sup> Cp. Hebr. ב'מ'ה; possibly *ba-ma-at a-li-im* =  
"height overhanging the city".

<sup>2</sup> Or *wabâqu* Ii.

<sup>3</sup> Cp. UNGNAD, *B. B.*, 146, 8 and 194, 23.

*gallâlu* B 109, 6  
*galâlu* (= *qalâlu*?) II i: B 40, 24  
*gamâlu* I i: B 68, 17; III i: B 19, 17  
*gimillu* B 119, 15  
*gamru* A 82, 29<sup>1</sup>  
*gamâru* I i: A 4, 9; II i: C 19, 6(?); 33, 8; 64, 15; II ii: C 64, 13; III i: B 42, 8  
*garâdu* II i: B 151, 9  
*garû* I i: B 49, 16 and 23; IV ii: B 49, 30  
*girru* B 42, 6; 59, 16  
*girseqû* C 22, 6; 32, 5, 8 and 13  
*gušûru* A 33, 7

*di'atu* (*dihatu*) B 4, 6; 20, 5; 28, 10; 103, 5  
I *dabâbu* I i: B 40, 11; 53, 14; 89, 5; II i: A 33, 40; 64, 16; 79, 13; B 7, 7; 50, 23; 70, 8; 93, 10; 100, 8; 105, 24 and 25; 134, 8 and 9; 147, 23; C 7, 12; 64, 19  
II *dabâbu* B 68, 16  
*dububtu* B 27, 18  
*dabbâtu*(?) A 59, 16  
*dabâzu*(?) I i: B 19, 11 and 20.  
*digaru* B 93, 19  
*dînu* A 1, 33; 83, 41; B 6, 11; 25, 5 and 8  
*dayânu* A 69, 13(?) and 15; B 25, 3; 38, 22  
*dâlu* III i: B 47, 8(?)  
I *dîru* B 40, 13(?)  
II *dîru* C 16, 13; 40, 35  
*dâsu* I i: C 69, 25  
*dulâlu* I ii: B 152, 16(?)  
*damqu* B 140, 7  
*damâqu* I i: A 33, 25; 45, 11; 76, 26; II i: B 53, 5, 6, 15 and 16  
*damiqtu* B 62, 6  
*dîmtu* B 129, 8  
*dîmmu* B 90, 7  
*danânu* I i: B 83, 26; II i: A 33, 30; B 130, 4; C 19, 10, 15 and 17; 36, 18  
*danniš* A 75, 19(?).  
*dapâru* II i: C 36, 15  
*darû* I i: B 62, 10; 119, 7  
*darâsu* II i: C 23, 16 and 29

𐤁𐤁𐤍 III ii: C 53, 16 and 18; 54, 6  
*wabâlu* I i: B 130, 16  
*wabâqu* see *hâqu*  
*wadû* C 30, 4  
*wêdu* A 76, 22  
*wayû* I i: B 93, 18  
*wasû* I i: B 146, 16<sup>2</sup>; I iii: B 21, 14(?) III i: A 33, 26; 47, 10; B 2, 7; 13, 11 and 15; 34, 24; 69, 8;

<sup>1</sup> The reading *ga-ra-am* is a scribal error for *ga-am-ra-am*.

<sup>2</sup> Read *a-ša-am* for *a-ša-bi*(!)

93, 4; 110, 13; 140, 8; 147, 5(?); C 17, 16; 77, 36; III ii: B 143, 13  
*waqû* I i: C 74, 15  
*wagru* B 152, 40  
*wardu* C 54, 4  
*warâdu* I i: A 41, 7  
*warû* II i: A 8, 7; 25, 11; 71, 18(?); 80, 2; C 9, 10 and 14; 20, 6; 41, 12; 51, 15; II ii: B 118, 22; III i: A 53, 10(?); 78, 22; B 36, 12; 56, 8; 66, 11<sup>1</sup>; 84, 29; 113, 18; 124, 19  
*warki* B 51, 21; 109, 10  
*warkû* A 82, 7  
*warkânun* A 82, 26  
*warkâtu* A 1, 22; 37, 15; 56, 17; 82, 28; B 20, 16; 52, 12; 63, 6; 85, 7; 111, 11; 117, 12; 118, 17; 137, 17; C 12, 10; 16, 15; 20, 25; 24, 11; 38, 13; 40, 9, 22 and 28; 43, 13; 48, 10; 64, 16; 73, 16  
*wasbâtu* C 15, 9  
*wasûru* I i: B 26, 13; II i: A 43, 16; 84, 10; B 24, 5; 63, 19; 118, 14; 141, 13; C 69, 42  
*watâbu*(?) A 75, 10  
*watar* C 69, 37  
*watâru* I i: C 23, 10; 35, 14  
*watartu* A 61, 27

*ziblu* B 49, 8  
*zabâlu* II i: B 1, 11  
*zû* B 2, 20 and 23  
*zâzu* I i: A 56, 12; B 92, 13, 16 and 18; C 23, 20; II i: C 12, 15; 64, 18  
*zûtu* B 34, 21(?); 131, 8  
*zahâlu* I i: B 83, 11  
*zahâru*(?) I i: B 61, 31  
*zikkatu* see *sikkatu*  
𐤆𐤍(?) B 150, 11  
*zarmatu*(?) B 152, 19  
*zilu* A 33, 26

*habâlu* IV i: C 73, 17  
*hubilu* (= *hubullû*?) B 41, 27  
*hibiltu* A 37, 23; 56, 9, 13 and 17; 59, 6; C 60, 16  
*hibirtu* B 112, 12  
*hubtu* B 109, 22  
*hadâru* (= 𐤇𐤁𐤕) I i: B 118, 23; I ii: B 2, 21; IV iii: B 2, 22  
*hadû* II i(?); B 147, 18  
*hâtu* I i: B 93, 7  
*hîtu* A 48, 31(?); B 82, 21(?); 93, 14  
*haftu* M 15, 17(?)  
*hîftu* C 18, 23  
*hultu* B 48, 22 and 26  
*hâlalu* I i: B 58, 11

<sup>1</sup> With *ih* for *'i*, rather than an error for *im*.

I *halṣu* A 41, 7; B 90, 4 and 6; 140, 11, 20 and 22  
 II *halṣu* B 58, 8  
*halluru* B 64, 19 and 20; 126, 16; 152, 25  
*hallurtu* B 58, 6  
*hamādu* (= *emēdu*) I i: A 63, 8; B 40, 28; 61, 12 and 24; 152, 20(?)<sup>1</sup>  
*hamū* B 2, 10  
*himahu* B 41, 23  
*hamātu* I i: A 67, 34; B 37, 22 and 29; III i: B 116, 7  
*himmu* B 112, 11  
*himētu* B 17, 5; 33, 9  
*hanū* I i: B 52, 9  
*humunu* B 147, 9  
*handu* I i: C 58, 15  
*hepū* II i: B 135, 5(?)  
*haṣbu* B 20, 15  
*haṣāṣu* I i: B 15, 11  
 I *harū* B 2, 20 and 23  
 II *harū* I i: C 42, 9(?)  
*harrānu* A 37, 8; 72, 21 and 27; B 118, 11; C 64, 9, 10 and 17; 73, 8  
*harāṣu* IV i: C 17, 20  
*haṣahu* I i: A 74, 12; B 15, 22; 119, 13  
*hišehtu* B 119, 12 and 16

## D

*ṭābu* I i: A 56, 22; B 48, 30; 152, 49  
*ṭābu* B 68, 14  
*ṭēnu* A 73, 20<sup>2</sup>  
*ṭēnu* I i: B 14, 6; 51, 23 and 26  
*ṭehū* I i: A 9, 16; C 9, 47; 14, 52, 27; 81, 6; B 49, 13<sup>3</sup>; 63, 23; C 36, 17; 47, 9; 66, 19; I ii: B 35, 5; II i: B 48, 25  
*ṭapū*(?) II i: C 47, 7; 52, 8, 5 (20), 6 (21) and 12 (27); 62, 10  
*tuppu* A 78, 24<sup>4</sup>  
*tupšikku* B 2, 17  
*tupšarru* C 10, 6; 25, 3

*yagulū*<sup>5</sup> B 17, 5 and 24  
*yarahū* B 61, 9(?)<sup>6</sup>  
*(y)āšāru* III ii: A 55, 11

<sup>1</sup> Unless from *hamātu*.

<sup>2</sup> Apparently *ṭe-e-im* is an error for *ṭe-na-am* here.

<sup>3</sup> Read *ṭḥiām*.

<sup>4</sup> The reading *tup-pi-šum* (with the pron. suff. of the dat.!) *an-nu-um* seems certain; but *tuppišum* can hardly be referred to *ṭapū* II i here.

<sup>5</sup> Cp. EBELING, *K. A. R. I.* 66, 10, where the acc. *yā-gu-la-a* seems to prove the existence of the Sem. loan-word *yagulū*.

<sup>6</sup> Id. *TU*; see MEISSNER, no. 622.

*yatinu* B 109, 12<sup>1</sup>  
*yāttu* A 56, 14

## 7

*kibū*(?) I ii: B 104, 20 and 24  
*kabtu* A 43, 9  
*kī* B 89, 5  
*kādu* I i: A 63, 19(?)  
*kīdu* B 82, 32(?)  
*kīzu* B 150, 7, 10 and 22  
*kālu* I i: B 144, 20; II i: A 10, 15; 27, 6<sup>2</sup>; 64, 19 and 21; 83, 25; B 52, 14 and 28; 57, 24; 62, 6; 112, 34; 142, 8; C 1, 5; 5, 5; 18, 15; 35, 15; 37, 11  
*kām* A 63, 13<sup>3</sup>  
*kīmā* B 63, 5; 68, 10; 107, 10(?); C 11, 31; 56, 20  
*kīnu* B 44, 10(?)<sup>4</sup>  
*kānu* I ii: C 7, 9; 11, 24; 41, 8 and 16; II i: A 52, 23, 24 and 26; B 28, 18; 49, 11; C 9, 5; 11, 13; 22, 10; 39, 27; 41, 9; 49, 8 and 13; 56, 18; 63, 9  
*kēsu* B 134, 18  
*kāru* A 31, 8; B 143, 12; 144, 5  
*kāti* A 61, 34  
*kērītu*(?) B 152, 20  
*kizū* A 32, 8  
*kakku* A 1, 30; 40, 30; C 40, 31  
*kakartu* B 152, 31  
*kalū* B 49, 12  
*kullu*(?) A 64, 9  
*kilālu* B 112, 10(?) and 26  
*kālānu* II i: A 5, 8; 60, 14 and 18; 80, 9; 84, 14; B 41, 23(?); 82, 9; 145, 14; 148, 24; C 31, 10; 41, 20; 74, 11 and 19  
*kallātu* B 49, 6; 64, 4  
*kamdu*(?) B 82, 28  
*kamkamatu* B 6, 6  
*kamāsu* I i: B 66, 6(?)  
*kaniktu* C 51, 9  
*kisibirru* A 64, 6  
*kisallu* B 144, 22  
*kispu* B 20, 14  
*kasāpu* I i: B 20, 14  
*kušlu* B 16, 35  
*kapū* II i: B 129, 7(?)<sup>5</sup>  
*kupinu* A 75, 10  
*kīpanu* A 65, 11  
*kaparru* A 40, 9; C 23, 8  
*kuppušu*(?) B 152, 37<sup>6</sup>

<sup>1</sup> Cp. KNUDZTON, *T. A.* 74, 26.

<sup>2</sup> Read *šari-eš Ê. [GAL. ú-ka-al]-lu*.

<sup>3</sup> See *Z. A.*, XXV, 24, n. 2.

<sup>4</sup> Read *a-na ki(!)-i-[mi-šu li-ki]-e-im* "to take the price of it" (?); on *kīnu* see UNGNAD, *B. B.*, p. 316.

<sup>5</sup> Cp. UNGNAD, *B. B.* 139, 9.

<sup>6</sup> Unless *ku-up-pi-e*(?) should be read.

*kuppātu* B 148, 14  
*I kişru* C 73, 8  
*II kişru* B 104, 10, 11, 15 and 22  
*I kaşāru* B 104, 17<sup>1</sup>  
*II kaşāru* I i: A 33, 11; I ii: B 21, 7  
*kirbu*(?) A 68, 8  
*karābu* I i: B 129, 10  
*kurrubbu*(?) B 148, 13  
*kurullu* B 20, 13(?); 148, 12(?)  
*kurummatu (kurmatu)* A 30, 9 and 15; 32, 5 and 7; 33, 33, 34 and 39; 36, 9; 37, 5; 38, 7; 39, 5; 43, 9; 55, 5; 69, 10 and 26; B 31, 11; 47, 5; 133, 6; 144, 13; C 2, 9; 4, 8; 14, 7; 54, 12; 57, 10; 65, 20; 67, 7, 69, 11 and 13; 71, 7 and 12; 72, 10  
*karpātu* B 148, 15  
*karāšu* B 99, 6  
*kartu*(?) B 147, 14  
*kašādu* I i: A 63, 6, 7 and 14; 70, 14; 74, 37; B 40, 32; 141, 19—20; C 39, 8 and 13; II i: B 147, 17(?); III i: A 74, 38  
*kašû* B 109, 7  
*kuşû* B 152, 32  
*kişubbatum* C 1, 9  
*kašāpu* I i: A 64, 12(?)  
*kuşîru*(?) A 85, 4  
*katum* B 15, 18  
*katānu* II iii: B 113, 13  
*kittu* B 63, 18(?); 71, 9; 73, 4; 81, 13; 88, 12; 114, 18; 152, 7.

↳

*le'û* I i: A 41, 8; 59, 10; B 52, 11; 88, 11; 118, 9; 146, 17(?); I ii: B 37, 23(?)  
*l'û* B 64, 9  
*libbu* A 6, 8; B 95, 12  
*labāšu* B 49, 34  
*labāru* I i: A 79, 10  
*labîru* A 40, 11 and 17; 43, 8; 45, 10; C 2, 9; 43, 5, 10, 14 and 16; 51, 8 and 21  
*labirîş* A 33, 6  
*labirtu* A 33, 6  
*lubartu* B 106, 18  
*libbatu* B 97, 25  
*lû* B 40, 6; 93, 20<sup>2</sup>  
*lawû* IV i: C 69, 10  
*lâma* A 4, 15; 56, 19; 87, 35(?); B 42, 9; 85, 12; 144, 11  
*lâšu* B 1, 28  
*lahâtānu*(?) B 152, 40, 43 and 44  
*lamādu* I i: B 61, 24; 150, 26; II i: *passim*  
*lumnû* C 68, 41  
*lamanu* A 37, 12

<sup>1</sup> A denominative verb from the preceding word *kişru* "rent" (for a house).

<sup>2</sup> Apparently used with the pres., anomalously.

*lâsinu* A 36, 5; 80, 7; C 64, 9  
*lapātu* I i: A 11, 17; 63, 9(?); B 93, 5(?); IV i: B 97, 14; C 6, 10; 63, 10  
*laputtû* B 57, 5 and 29(?);<sup>1</sup> C 27, 8  
*liqû* I i: B 40, 6; 61, 20(?), 28 and 33(?); I ii: B 69, 6(?);<sup>2</sup>  
     I iii: B 113, 11  
*liqûtu* B 50, 6; 93, 21(?)  
*laqātu* IV i: B 115, 10  
*litu* A 8, 5; 59, 11; B 49, 38; 152, 45(?)  
*litûtu*(?) B 49, 34

□

*-mi* A 73, 19<sup>3</sup>  
*ma'adu* I i: A 7, 5; I ii: B 52, 10  
*ma'dîş* B 40, 28  
*magû*(?) B 21, 9  
*mîdi* B 83, 18  
*mađādu* I i: A 79, 15; B 41, 9 and 19; 84, 20 and 23; 91, 12; C 23, 24; 77, 22  
*mû* B 78, 13; 151, 9 and 19  
*mādu* B 92, 5; C 18, 6  
*mādadu* C 22, 11  
*mîdû* A 40, 22 (?)  
*mîlu* A 31, 7  
*mānahtu* B 39, 18; 130, 6 and 16; C 68, 21 and 25  
*māru* A 82, 9; B 52, 35; 112, 16; 149, 22; C 8, 4 and 14; 9, 16 and 19; 11, 22; 22, 8; 41, 4 and 5  
*mayāru* A 63, 12; B 98, 9, 12 and 16; C 68, 14  
*mātu* I i: B 78, 14; I ii: C 67, 6  
*maḥāşu* I i: A 22, 18<sup>4</sup>; 25, 19; 63, 13; B 98, 9, 12 and 16; C 31, 8; 77, 27  
*mehru* A 36, 15; 40, 33; 47, 27; 53, 26; 67, 29; B 33, 31(?); 114, 20; 125, 17; 139, 8; C 38, 23; 53, 22; 55, 22; 77, 37  
*maḥāru* I i: B 117, 20; C 48, 13; 49, 10; 67, 9; 68, 14; I ii: C 23, 25  
*maḥaru* (= *maḥru*) B 138, 11  
*mîḥluru*(?) B 34, 26  
*maḥû* I i: C 39, 7 and 12  
*makû*(?) I i: B 116, 8; 140, 9  
*mukûlu* C 46, 7  
*makāsu* I i: A 16, 13 and 24; 17, 19  
*mîksu* A 12, 17; 13, 5; 23, 10; 26, 16; 79, 9; C 14, 22; 69, 20 and 44; 77, 33  
*makkuru* B 63, 18  
*malû* I i: B 97, 26; II i: A 7, 9; 34, 8; 72, 28; B 89, 13; 104, 19(?); III ii: C 25, 6 and 9; 55, 16  
*malallû* A 63, 28 and 29; B 144, 8 and 15

<sup>1</sup> Id. *NU.TUR.* = *NU.TUR.DA*(?).

<sup>2</sup> Cp. UNGNAD, *A. B. B.*, p. 126, if *il-te-gi* (= *il-te-qi*) is the right reading.

<sup>3</sup> See UNGNAD, *B. B.* 90, 10.

<sup>4</sup> Read [*û sikkat-zu-nu*] *ma* (?) *-aḥ* (?) *-ṣa-šu* (?) *-nu-ši-im*.

*mimmû* A 83, 34 and 43  
*manû* II i: B 5, 6  
*mašû* I i: A 63, 6; C 39, 19; II i: B 34, 20  
*maššaru* A 25, 10; 33, 20; 37, 9; C 36, 10, 12 and 21;  
 48, 5; 75, 7  
*maššartu* A 82, 32; B 90, 8  
*muqelpûtu* B 4, 23  
*magru* C 18, 16 and 20; 43, 3 (13), 7 (17) and 9 (19)  
*maqâru* I i: C 18, 6, 12 and 17(?)  
*maqâtu* I i: A 41, 6; B 104, 14; II i: B 6, 26  
*marâšu* I i: B 100, 11; III i: A 59, 8  
*marru* B 105, 20  
*maršu* A 1, 20  
*murtu* B 42, 10  
*mešu* B 28, 9  
*maškânu* B 24, 6; 59, 5; C 69, 27  
*muškênu* A 76, 24; B 71, 6; 117, 25  
*mušêribûtu* A 72, 22  
*mušûtu* B 78, 9  
*mutu* B 9, 6  
*mutaddû* B 46, 9  
*matû(?)* A 68, 9  
*miḥuru* B 109, 6

*-nu* B 84, 7<sup>1</sup>  
*-ni* B 112, 15(?) and 26(?)  
*nebrûtu* A 5, 10  
*nadû* I i: A 36, 10; 41, 7; B 1, 31; 57, 23; 106, 20; 132,  
 15(?); 145, 17; 150, 28—29; 151, 18; C 17, 9,  
 14 and 24; 51, 22 and 27; IV i: B 114, 23; 140,  
 23  
*nîdu* B 14, 7; 30, 12; 64, 16; 117, 16  
*nadânu* I i: B 9, 7 and 8; 25, 12 and 20; 63, 15; 103,  
 22; III i: A 23, 11; 53, 17(?); B 47, 10; 111, 16(?);  
 C 14, 23; III ii: B 2, 18; 85, 15  
*nudunnû* B 25, 10  
*nidintu* B 1, 9  
*nadâru* I i: B 53, 18  
*nadîtu* see *naḫîtu*  
*nidîtu* C 5, 5  
*nâhu* I i: A 67, 21 and 28; II i: C 62, 12  
*nînu* B 34, 13, 17 and 19  
*nâru* (נֶר) C 12, 4; 14, 4 and 15  
*nîšu* A 43, 18  
*nazûzu* I i: A 8, 13; 37, 10; 68, 21<sup>2</sup>; 73, 18; B 38, 12  
 and 22; 96, 8; 102, 11; 137, 14; C 8, 5 and 15;  
 11, 10; II i: B 76, 6; III i: B 137, 10<sup>3</sup>; 150, 28<sup>4</sup>;  
 IV ii: B 1, 12

<sup>1</sup> Cp. VR. 65, i, 37: *iq-bu-nu*.

<sup>2</sup> Read *u a-na a-wa-ti-šu ki-ma a-wa-ti-ni i-zi-iz(?)*.

<sup>3</sup> Inf.: *i-zu-uz-zi-im* for *u-zu-uz-zi-im* (MEISSNER, *K.*

*A. G.*, § 67 f.) "as for putting (some one) in charge".

<sup>4</sup> Cp. SCHORR, *A. B. R. U.* 39, 3.

I *nazûku* I i: A 72, 7; B 70, 13; III i: B 14, 13  
 II *nazûku(?)* III i: B 137, 29  
*naḫâtu* II i: A 47, 15(?); B 128, 6; 150, 14  
*naḫraru* B 141, 18  
*niḫatu* B 33, 13 and 25  
*nuḫattinu*<sup>1</sup> A 10, 6, 11, 16 and 19; 48, 5; C 50, 4  
*naḫû* I i: B 1, 28; 36, 10; 58, 9  
*naḫûtu* I i: B 17, 25(?); 25, 18  
*naḫîtu* A 31, 6(?); B 50, 5; 100, 16(?)<sup>2</sup>  
*nakâlu* II i: B 145, 16  
*nakâmu* I i: B 130, 5  
*nakamtû* B 24, 6  
*nakâsu* I i: B 59, 11(?); C 20, 22; II i: C 20, 9; IV i:  
 C 20, 20  
*nikkassu* B 14, 15; 110, 8  
*nakru* B 32, 7; 140, 5  
*nakâru* I i: B 60, 10; II i: A 35, 9  
*nakaru* A 73, 17; B 38, 13; C 56, 20  
*nikaru(?)* B 103, 18  
*nukarrîbu*<sup>3</sup> A 64, 15; B 20, 18; 109, 21; 113, 9; 120, 9  
 and 12; C 16, 5  
*namkaru(?)* A 7, 6  
*namrîtu*<sup>4</sup> A 78, 22; B 49, 7  
*nêmittu* A 33, 29 and 42; B 109, 8; C 18, 19; 30, 10; 54, 19  
*nasâhu* I i: B 1, 30; 83, 14, 15 and 21; II i: B 50, 12;  
 II i: B 52, 27(?)  
*nasûku* I i: B 69, 11<sup>5</sup>  
*nassûtu(?)* B 101, 18  
 I *nipû* I i: B 40, 28; 104, 21; II i: A 46, 7  
 II *nipû* B 147, 6<sup>6</sup>  
 III *nipû* B 152, 24  
*napâhu(?)* A 47, 18<sup>7</sup>  
*napištu* A 35, 6; B 48, 14; 104, 15; 120, 13  
*nipîtu* B 104, 20 and 25  
*narû* B 63, 10  
*našû* I i: B 22, 8(?); 41, 10 and 20; 52, 10; 71, 7; 92,  
 26; 97, 12; II i: C 65, 19; IV i: C 60, 18  
*nîsakku* B 1, 33  
*našûpu* II i: C 17, 9  
*našpalu* B 113, 9  
*našâru* I i: A 3, 10; 65, 19(?); C 55, 9 and 20(?); 68, 15;  
 69, 8  
*nišertu* C 15, 6 and 21; 54, 13

<sup>1</sup> Cp. N. Hebr. נֶחָטָה and Syr. ܢܚܬܐ.

<sup>2</sup> Read *Il-ta-ni-i(?) SAL.ME.(?)*; cp. A 20, 8.

<sup>3</sup> Formed (like *nuḫattinu*) from the  $\sqrt{krb}$ ; cp. Arab. كَرَب "ploughed".

<sup>4</sup> Cp. UNGNAD, *B. B.* 137, 10 and 138, 10.

<sup>5</sup> If *li-zu-kam* stands for *lissukam*; cp. SCHORR, *A. B. R. U.* 146, 7—8.

<sup>6</sup> See LANGDON in *P. S. B. A.*, 1915, p. 43.

<sup>7</sup> Possibly, however, . . . *-na pi-ḫa-at šar(!)-ri(?)*-  
*im* is to be read.

## D

*sāqu* Ii: B 138, 8  
*saḥḥu* B 152, 24  
*saḥḥirtu* B 111, 3 and 8  
*sakku* C 28, 10; 40, 7, 11, 15, 17 and 26  
*sakālu* Ii: B 81, 12  
*sukkallu* B 123, 16  
*sakāru* IV i: B 108, 9; IV ii: C 19, 5  
*sikkatu* A 5, 7; 25, 18; 30, 24; B 144, 20; C 31, 8 and 9; 41, 10 and 19; 77, 27 and 28  
*simmu* see *šimmu*  
*samādu* B 152, 4  
*sanū* Ii: B 147, 10  
*sinništu* C 70, 7  
*susiqqu*(?) B 52, 5  
*sarāru* Ii: A 79, 12  
*sittu* B 41, 11 and 21

## P

*pidū* Ii: B 1, 15  
*pādu*(?) Ii: B 48, 25  
*pāḥu* A 41, 10; C 35, 13; 37, 10; 42, 2 (12); 68, 18; 77, 5  
*pām* A 2, 6; B 46, 10; 49, 31; 112, 27<sup>1</sup>  
*pāqu*(?) Ii: B 138, 7<sup>2</sup>  
*pārtu* B 83, 22 and 24  
*pātu* B 20, 21(?); 74, 9  
*pātu* C 19, 5 and 10  
I *piḥū* Ii: B 117, 24  
II *piḥū* B 51, 10(?)<sup>3</sup>  
*puḥru* B 111, 16  
*paḥāru* Ii: B 49, 28; IIi: B 50, 8; 74, 8  
*piḥātu* A 33, 14; B 3, 10; 133, 11; C 46, 9; 51, 30; 70, 7  
*paḥāru* Ii: B 14, 18; 28, 13; 32, 10; 137, 28; 139, 6; IIi: B 28, 14; 109, 13  
*palāku* Ii: A 22, 17(?); 24, 8; 25, 16; 26, 15; 30, 12 and 23; C 15, 18; 31, 7; 32, 6; 42, 8 and 12 (22); 51, 25 and 28(?); IIi: C 68, 14  
*pūku* A 21, 8; 82, 7; C 50, 6 and 11; 57, 9  
*palāšu* Ii: A 37, 7  
*pānu* B 10, 9 and 29; 12, 12; 40, 18; 53, 17; 63, 11; 82, 21; 98, 8, 11 and 15; 112, 31, 35 and 42; 117, 5; 137, 29; 147, 22<sup>4</sup>; C 11, 33; 13, 16; 32, 12  
*panū* B 2, 19  
*pāna(mā)* A 3, 6; 54, 8  
*pānanum(mā)* A 9, 8; 67, 8; B 52, 6; C 36, 8

<sup>1</sup> Read *pa-a-ku-nu* for *pa-zu-ku-nu*.

<sup>2</sup> See *C. T.* XVIII, 27, 31–32, where *pa-a-ku* and *sa-a-ku* are equated; cp. N. Hebr. פילפ: "shook violently", Arab. فاق VIII fell into destitution" and فاق "destitution".

<sup>3</sup> See *R. A.* XV, 112, 9, if *piḥū* is here the liquid measure of that name.

<sup>4</sup> Apparently *ina pāni ... alāku* = "to desist from" (?).

*pišiku*(?) B 77, 5  
*pisannu* A 82, 8; B 14, 15 and 25  
*piqad* B 145, 6(?); 150, 9(?); C 49, 11; 50, 8  
*paqādu* Ii: B 62, 24; 84, 6; 99, 7; C 20, 8  
*parādu* Ii: A 37, 12; IV ii: A 71, 11  
*parāzu*(?) IIIi: A 67, 24  
*parzillu* B 82, 26  
*parāku* Ii: A 65, 13; B 82, 22<sup>1</sup>; 112, 32  
*parāsu* Ii: A 1, 23; 37, 15; 56, 18; 82, 28; B 20, 17; 52, 12; 63, 6; 83, 24; 85, 8; 111, 12; 117, 13(?); 118, 19(?)<sup>2</sup>; 127, 10(?); 137, 18 and 25(?); C 12, 11; 16, 15; 20, 25; 24, 11; 38, 13; 40, 9 and 23; 43, 13; 64, 16; 73, 17; IV i: C 40, 28  
*paršigu* B 16, 39 and 40  
*paršigtu* A 63, 26, 29 and 32  
*pištu*(?) A 75, 27  
*pitū* Ii: A 59, 12; 72, 33; 74, 20; B 152, 8(?); IIi: A 7, 7; 82, 17; I iii: B 113, 10  
*putru*(?) B 20, 7  
*pattu* A 76, 27  
*pitānu*(?) B 16, 37

## S

I *šibtu* A 53, 24; B 19, 33; 27, 7, 15 and 20  
II *šibtu* A 16, 7; 42, 5; 60, 16; C 28, 4; 36, 5; 40, 12; 43, 5, 10, 14 and 16  
*šabātu* Ii: A 9, 9; B 10, 9; 84, 8; 109, 12; IIi: B 92, 24; C 11, 4, 25 and 27; IIi: B 37, 23–24<sup>3</sup>  
*šabiatum*(?) A 52, 14  
*šabātu* B 8, 8  
*šibātu* A 60, 13; B 6, 6 and 8; 14, 10; 51, 19; 63, 11; 80, 9; 95, 20; C 51, 17(?); 53, 15; 69, 30  
*šābu* A 25, 10  
*šēnu* Ii: B 95, 10; IIi: B 95, 14(?)  
*šūru* B 40, 23  
*šūtu* B 50, 7 and 10  
*šūru* A 40, 7  
*šihēru* Ii: B 1, 32(?); 15, 7; 100, 5; 53, 6; IIi: B 150, 20(?)  
*šahātu* Ii: B 11, 19, 25, 27 and 34; 58, 12; 125, 15  
*sikkiltu* A 33, 13  
*šilgāti* B 55, 9  
*šillu*(?) A 59, 13  
*šalātu* IIi: B 82, 10; 144, 23(?)  
*šamdu* B 58, 6  
*šamādu* Ii: A 84, 22; B 78, 8

<sup>1</sup> LUTZ translates *hītum ana pāni bēli ul iparik* (II. 21–22) "crime against my lord has not been committed", taking *iparik* as a defective form of the IV i (*op. cit.*, p. 2) and not as the Ii; may it not be rendered: "no offence shall vex my lord", i. e. all is well?

<sup>2</sup> Read *a-pa-ra-aš-su* for *a-pa-ra-am-šu*.

<sup>3</sup> Read *šu-ta-aš-bi-tu-āš-šu-nu-ti-i*; cp. UNGNAD, *B. B.* 203, 21–22.

*šimnu* B 71, 7(?)  
*šintu* B 54, 9  
*šimittu* B 6, 11; 25, 8; C 56, 9  
*šanû(?)* I i: B 26, 6  
*šapû* I i: B 150, 9 and 19  
*šiqtu(?)* A 4, 10  
*šarâmu* I i: C 57, 16  
*šarâpu* I i: A 83, 42  
*šarrâti* B 19, 7 and 8

## P

I *qabû* I i and ii: *passim*; IV i: C 77, 8  
 II *qabû* B 1, 18(?); 51, 29; 54, 6; 92, 15; C 54, 11  
*qibîtu* A 35, 10; 53, 15  
*qâdu* I i: B 148, 16<sup>1</sup>  
*qâšu* I i: B 130 12  
 I *qîštu* B 66, 13(?); 105, 22; 126, 15  
 II *qîštu* A 36, 6, 9, 10, 11, 17, 18, 20, 25 and 28; C 20, 7, 9(?), 14(?) and 21  
*qâtu* A 25, 8; 33, 37; 41, 7; 47, 9; B 34, 20; 51, 24; 104, 18 and 19; 140, 7; 151, 24; C 13, 8; 18, 8; 19, 11; 21, 5, 11, 21 and 26; 23, 14 and 15; 24, 4; 25, 5 and 8; 41, 9 and 17  
*qalâlu* II i: B 50, 14  
*qinnu* B 141, 14  
*qagqadu* B 31, 15; 78, 20; C 37, 7 and 13  
*qarâbu* I i: A 43, 11; B 14, 8<sup>2</sup>; 119, 17(?); 137, 28<sup>3</sup>  
*qurqurru* C 31, 4, 6 and 9  
*qatû:* I i: B 127, 11(?)<sup>3</sup>

## Q

*ra'âmu* I i: B 133, 13  
 I *rabû* I i: B 28, 17(?); C 53, 7  
 II *rabû* II i: C 39, 18  
*rabîânu* B 109, 3; C 48, 6  
*rubû* B 76, 7  
*ribbatu*<sup>4</sup> B 47, 10; 127, 17  
*rabûtu* B 62, 20  
*rignu* B 147, 11  
 I *ridû* I i: A 78, 23 and 24; 79, 8; B 51, 6 and 28(?)<sup>5</sup>; 80, 9; 137, 20; C 11, 12 and 15; 55, 7; I ii: A 63, 30  
 II *ridû* B 40, 8 and 26  
*rêdû* A 11, 12; 37, 22; 40, 13 and 14; 47, 5, 8 and 9; 54, 8; B 25, 17; 27, 42; 40, 17; 47, 6; 62, 11;

<sup>1</sup> Unless *ta-ki-id-šu* is an error for *ta-ki-iš-šu*; on *qâdu* see TH-DANGIN, *Sargon*, p. 14, n. 5.

<sup>2</sup> Cp. UNGNAD, *B. B.* 138, 10 and 191, 11.

<sup>3</sup> See UNGNAD, *B. B.*, p. 373.

<sup>4</sup> Apparently a kind of tax; cp. Arab. رِبَاب "tithes." (See UNGNAD, *B. B.*, p. 375.)

<sup>5</sup> If *ri-di* is to be read for *ri-ki*; see SCHORR, *A. B. R. U.*, p. 548.

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108, 10; 112, 44; 120, 7; 140, 9; C 16, 10; 38, 8; 41, 8, 9, 10 and 19; 43, 7; 52, 13; 69, 43; 75, 10  
*râmu* I i: B 141, 17  
*rêqu* I i: A 37, 7(?); B 116, 9; C 69, 30; 70, 8; I ii: C 46, 10  
*rêqûtu* C 51, 11  
*rêšu* A 27, 6; 63, 10; A 10, 15; 27, 6; 63, 10; 64, 19 and 21; 83, 25(?); B 29, 19; 46, 13; 57, 24; 62, 6; 120, 11; 142, 8; C 1, 5; 5, 5; 18, 15; 35, 15  
*rîštu* B 58, 13  
*rîtu* B 76, 8  
*rîzu(?)* B 1, 22  
*rahâmu* I i: B 93, 20  
*rahbu* A 25, 8 and 16; B 47, 6; C 4, 4; 11, 17, 20 and 29; 12, 4; 22, 7; 50, 4; 51, 7; 63, 5; 68, 33  
*rahâbu* III i: B 4, 24; 117, 21, 22 and 28(?); 144, 8  
*rahabu* B 36, 8  
*rahânu* B 38, 23; 51, 19  
*rapû* B 119, 9  
*rasû* I i: B 152, 5 and 10<sup>1</sup>  
*rasû* I i: A 33, 32; B 14, 7 and 11; 15, 9; 30, 13; 50, 7 and 10; 64, 16; 91, 14; 93, 14; 105, 17; 117, 16; 134, 17; C 18, 19(?) and 22; 30, 11; 54, 19; 68, 42; 72, 18; III i: A 33, 29; B 11, 29; 41, 14; C 13, 16  
*ratabitu(?)* B 35, 8  
*rittu* B 78, 23(?)

## R

*ra* A 67, 18; 73, 20; B 15, 7; 40, 6; 78, 19; C 21, 13 and 27; 40, 4 and 21  
*re'u* A 15, 12; 81, 2; B 85, 14; 95, 15; C 40, 19; 63, 10 and 13  
*ra'ûlu* I i: A 61, 30 and 32; 72, 34(?); B 4, 6; 49, 27; C 68, 34; I ii: A 59, 15(?)  
*rahâku* I ii: B 41, 22  
*rahû* A 72, 7; B 47, 7 and 12  
*sigrûtu* B 49, 38  
*saddagû* B 80, 6; C 11, 3; 69, 11  
*ribû* (i): B 49, 22; 50, 8; 52, 12, 21 and 35; 93, 8; 109, 3; C 40, 9, 16, 23, 26 and 32; (ii) B 49, 24, 30 and 31; 141, 13<sup>2</sup>  
*ribûtu* A 77, 14; B 19, 23  
*rahû* I i: B 9, 22; 84, 26; 124, 16; C 38, 8, 9, 15 and 19; 56, 8 and 12; 57, 8; 69, 36; I ii: B 1, 29(?); 84, 28  
*rahû* B 152, 26  
 I *rahû* B 150, 10  
 II *rahû* C 56, 11; 69, 38

<sup>1</sup> Possibly "to grind" (?); cp. Arab. رَصع VIII " (grain) ground between stones" and رَصِيعَة "wheat ground and cooked with butter".

<sup>2</sup> These passages confirm the statement of SCHORR (*A. B. R. U.*, p. 366, n. 4) that the plur. *ribûtu* means "elders," *ribû* "witnesses"; cp. *C. T.* XXXIII, 20, 7.

*šūru* B 130, 1 and 10  
*šūru* B 83, 10 and 11  
*šūšu* B 67, 14  
*šātu* B 63, 19  
*šahāru* Ii: B 42, 21  
*šakāzu(?)* Ii: B 93, 17  
*šakānu* Ii: A 76, 28  
*šiknu* A 2, 8 and 13; C 39, 20  
*šakānu* Ii: A 2, 8 and 13; 17, 15; 41, 12; 47, 7 and 8; 77, 14(?); B 6, 10; 12, 12; 15, 6; 41, 8; 50, 9; 51, 29; 63, 24; 76, 7; 92, 27; 103, 31 and 41; 147, 8 and 12; 130, 7; 151, 24; 152, 6; C 1, 11; 13, 5 and 11; 39, 15 and 22; 49, 12; 55, 13; 69, 43; 75, 9; Iii: B 19, 15; 51, 24; IV i: C 18, 25  
*šukunnu* A 17, 14; C 34, 7(?) and 12  
*šakkanakku* C 5, 8  
*šulū(?)* B 97, 8<sup>1</sup>  
*šalmu* A 78, 31  
*šalmu* A 4, 14(?); 66, 15 and 27(?); B 16, 34; 48, 6; 62, 8 and 9  
*šalānu* Ii: B 28, 11; 48, 11; 62, 5; 66, 5; 82, 32; 90, 5; 119, 6; 143, 6 and 7; Iii: A 33, 30  
*šulinu(?)* see *šulū*  
*šulpū* B 59, 6  
*šalāšu* A 83, 30  
*šumu* B 15, 11; C 15, 11, 12 and 16  
*šemū* Ii: A 37, 22; B 111, 4; 112, 27; Iii: B 49, 32; Iiii: B 92, 9  
*šamālu* Ii: A 67, 16  
*šumēlu* C 77, 22 and 32  
*šumma* B 63, 5; 117, 21 and 22  
*šumuru* B 42, 14  
*šanū* Iii: A 33, 17  
*šinā* C 23, 20  
*šinū* B 140, 5; C 58, 6  
*šunnu* B 81, 8, 9 and 15  
*šasū* Ii: A 39, 10; B 96, 7(?)  
*šisizu(?)* B 150, 19  
*šapāku* Ii: A 64, 8  
*šaplu* B 45, 7 and 12  
*šapiltu* A 83, 23 and 33(?)  
*šiprum* A 63, 14; B 97, 13; 110, 12; 149, 22; 151, 8 and 17; C 54, 17  
*šapāru* Ii: C 19, 19; Iiii: B 60, 8 and 13; Ii: A 75, 7  
*šāpiru* B 42, 1, 3, 8, 9, 16, 18, 21, 24, 25, 27, 28, 29 and 30<sup>2</sup>  
*šaḡū* Ii: B 115, 9  
*šuparšakku* B 49, 20<sup>3</sup>  
*šunqulu* B 85, 18 and 19  
*šiqiltu* B 130, 8  
*šiqqu* B 144, 6

*šerbu(?)* B 15, 27  
*šerlu* A 76, 28  
*šurultu(?)* see *kurullu*  
*šarāpu* Ii: B 152, 35  
*šaršeru* B 152, 4  
*šertu* A 37, 17; 63, 7(?)  
*šutummu(?)* B 81, 11  
*šatammu* A 61, 18; 79, 7; B 74, 6; C 15, 7; 21, *passim*; 22, 24; 51, 7  
*šitatu* B 30, 8; C 17, 13 and 24; 28, 9  
*šattu* B 89, 7; 133, 15; C 30, 9

# 

*ta'artu* B 134, 17  
*tabāku* Ii: B 137, 6; Iii: C 69, 27  
*tabālu* Ii: A 53, 25; 83, 41; Iii: C 69, 27  
*tebū* Ii: C 60, 8  
*tibū(?)* C 60, 8  
*tadānu* Ii: B 52, 14; 104, 26  
*tahiltum(?)* A 67, 12  
*tahiltu* B 52, 14  
*tāmtu* B 34, 13, 17 and 19; C 6, 5  
*tāru* Ii: A 39, 13  
*tērtu* B 1, 19 and 23; C 65, 7  
*tazzimtu* B 1, 32  
*tiziru(?)* A 67, 15  
*takālu* Ii: B 1, 18  
*tukultu* B 139, 9  
*tukkānu* B 48, 16; 116, 7(?) and 9(?)<sup>1</sup>  
*takribtu* B 51, 15  
*tukšum(?)* A 59, 13  
*taktu* B 112, 11  
*tekitu* B 91, 13<sup>2</sup>  
*talānu* Iii: A 77, 6(?)  
*telitu* A 72, 20  
*tamū* Iii: A 43, 15  
*timāli* B 15, 12  
*tamqaru* A 58, 6; B 5, 5; 10, 7; 32, 9; 52, 26; 64, 10 C 2, 8; 3, 4; 23, 7, 19 and 23  
*tamqarūtu* B 51, 18  
*tappinnu* B 152, 6  
*tappūtu* B 29, 15; 95, 9; 103, 29(?) and 32  
*I tarū* Ii: A 78, 21; B 52, 30; 83, 24; 109, 8(?); 137, 27; C 15, 20; 22, 26  
*II tarū* B 40, 9 and 27  
*terditu* C 39, 15  
*teriqtu* A 33, 28 and 30; B 97, 10  
*tuwru(?)* A 78, 5<sup>3</sup> and 7  
*tartaku* C 22, 7  
*tašbūtu* A 42, 15; B 89, 12  
*tašwūtu(?)* C 34, 21  
*tašlum(?)* B 16, 33

<sup>1</sup> Cp. UNGNAD, *B. B.* 225, 19(?).

<sup>2</sup> Probably not a proper name (LUTZ, *op. cit.*, p. 39) as the inflexion shows.

<sup>3</sup> Read perhaps *ŠU.PAR.[ŠAK.E.]NE(?)*.

<sup>1</sup> If *SU.BIR* (Br. no. 203) is the correct reading.

<sup>2</sup> Cp. UNGNAD, *B. B.* 96, 13.

<sup>3</sup> Read *tu-ur-ri*, as in l. 7, for *li(!)-ur-ri*.

## 2. IDEOGRAMS.

A.A B 78, 13  
 (GIS) .AŠ B 148, 15  
 A.LA.AH B 17, 6, 15 and 19  
 AŠ.AŠ A 52, 24  
 Ū.IL C 27, 4  
 Ū.TUL B 112, 12  
 UD.DA C 17, 15, 18 and 26; 27, 4  
 UKU.UŠ.SAG C 15, 23  
 UKU.IL B 24, 4  
 (GIS) ŪR.ZI A 74, 34  
 URUDU.TA.ZABAR A 74, 27  
 UŠ A 80, 8  
 IGI.GAB C 22, 11  
 IM.ŠU(?) A 84, 22  
 Ê.AB. (or DUB.)BA B 45, 13  
 Ê.AD.KA(?) A 22, 6<sup>1</sup>  
 Ê. (or MAL) GI.A.KAL B 45, 10  
 EDIN B 9, 18  
 ÊŠ.GAR B 103, 35<sup>2</sup>  
 BA.ZI<sup>3</sup> B 41, 10 and 20  
 BU.IL A 61, 15  
 BI.LA A 77, 5  
 BALAG.LI B 112, 12  
 BAN C 32, 5 and 13  
 GÀ.<sup>4</sup>DUB.BA C 11, 22; 41, 4 and 5  
 GA.LUM.MA (for KA.LUM.MA) B 20, 8  
 GI.GUR B 121, 4  
 GAB A 78, 26 (?)  
 GIBIL(?) B 122, 9  
 GAL.NI C 26, 5  
 GIS B 139, 16  
 GUR.LIB.(?)GUR B 105, 13; 109, 14 and 18  
 GIR.ŠAG.GA. C 51, 8  
 DIM.IR.ZU B 51, 23

<sup>1</sup> Possibly to be read *ûit abi-ka* (?).

<sup>2</sup> Perhaps a variant form of *GIS.GAR.RA* = *iš-karu* (Br., no. 5730); if so, *eqil iškarim* = "a field owing tithe to a temple".

<sup>3</sup> Glossed by *naši*.

<sup>4</sup> Or *MAL* (Br., no. 5412).

(GIS) DILIM.URUD A 74, 30  
 H̄U.KAK (or DU) A 5, 5; C 27, 4  
 (GIS) KA. B 4, 10  
 (GIS) KA.APIN B 4, 11  
 KA.AP.PA.A.A A 59, 12  
 KA.GAL.(?) B 129, 7  
 (GIS) KA.KUL B 4, 21  
 (GIS) KA.MAL B 4, 12  
 KA.ŠA<sup>1</sup> B 152, 1  
 KA.SI.GA A 8, 11 and 14  
 KU.ZABAR A 74, 24  
 KI.TA A 8, 5  
 KID.NA.ŠU B 120, 5  
 KAR.(?)RA.AZAG B 9, 13  
 KASKAL B 145, 16  
 (GIS) LAM A 74, 29  
 LID.GUD B 89, 10, 12 and 17  
 LID.GUL.LU B 89, 10  
 MA. (for MA.NA) B 17, 7  
 MA.GA.AL B 10, 11, 18 and 24  
 MA.GA.NA A 40, 30  
 MU.SAR.SAR B 72, 5  
 ME.ŠU.ZABAR A 74, 26  
 ME.ŠU.ZBAR.KA A 74, 25  
 MAL (or Ê).GI.A.KAL B 45, 10  
 MAL. or MAL.MA B 67, 14  
 NI.ZI.I A 59, 9  
 NITA.MU A 74, 42  
 SAG.ŠI B 112, 15  
 SIG.DU B 63, 14; 77, 7  
 SUM.EL.LUM.SAR B 103, 38  
 SAR.(?)ŠE.GUR.AM B 120, 5  
 PA.PA A 11, 17 and 18; 29, 5 and 7  
 ŠU.UŠ.ME.ZABAR A 74, 25  
 ŠU.GI.NA B 52, 18, 21 and 27.  
 ŠAG.GUD C 64, 10 and 13; 77, 17  
 TU(?)IM B 5, 8  
 TAG.GI.NA A 34, 5  
 (LÛ)TAB.QAR B 46, 8

<sup>1</sup> Apparently for *KA + ŠA* (inset).

## 3. PROPER NAMES.

(The names occurring in Lutz's *Early Babylonian Letters from Larsa* are not cited, as a full index is given on pp. 29—41 of that work.)

Abu-wagar C 51, 6  
 Abum-wagar C 72, 5  
 Abiyatum C 40, 7, 11, 15, 17(?) and 27; 60, 11 and

Abišu-ilum(?) A 61, 3<sup>1</sup>  
 Adi-amīlā C 60, 5

<sup>1</sup> Sender of the letter.

*Adi-anniām* C 52, 12  
*Adad-bânî* A 52, 6  
*Adad-turam* C 70, 6  
*Adalatum* A 40, 13 and 27  
*Adni-Šamaš* A 75, 13  
*Awêl-Amurrûm* (?) A 70, 3<sup>1</sup>  
*Awêl-ili(m)* A 56, 6, 11 and 13; C 12, 4; 39, 4 and 23; 53, 13  
*Awêl-Išum* C 21, 19  
*Awêl-Marduk* C 25, 5 and 8  
*Awêl-Ninurta*<sup>2</sup> A 6, 14 and 31; C 76, 8  
*Awêl-Sin* C 67, 5  
*Ahu-waqar* C 10, 16; 73, 10  
*Ahu-tâlum* A 61, 18 and 34  
*Ahu-yatum* C 17, 4 and 22  
*Ahu-kînum* A 16, 20  
*Aham-arši* C 49, 5 and 11  
*Ahum* C 53, 5  
*Ahum-waqar* C 73, 5  
*Ahibi* A 60, 7  
*Ahiyâ* C 55, 5  
*Ahi-ili* (?) A 9 14  
*Ahi-rabûm* (?) A 16, 8  
*Ahamita* A 59, 3<sup>1</sup>  
*Ali-bânîšu* A 69, 3<sup>1</sup>  
*Alattatum* (?) A 64, 3<sup>1</sup>  
*Amurrûm-rimanni* C 24, 4  
*An-mansum* C 28, 4 and 7  
*Ana-Sin-tâkil* C 56, 5  
*Ana-šillišu-ênid* C 8, 10  
*Anum-pî-Šamaš* A 61, 3<sup>1</sup>  
*Aplum* C 12, 7  
*Apil-Amurrûm* C 21, 24  
*Apil-ili(m)* A 36, 5; C 59, 9  
*Apil-ilišu* A 25, 10; 29, 6; 77, 12; C 11, 22; 15, 7 and 19; 21, 23; 67, 15  
*Apil-Irra* C 58, 5 and 10; 68, 6, 26, 30 and 37  
*Apil-Šamaš* A 41, 5; C 13, 4; 46, 7; 69, 24 and 35  
*Apli-yâum* A 33, 5 and 34; C 20, 7  
*Appan-ili(m)* C 21, 25  
*Arvium* C 13, 10 and 13; 23, 11  
*Ubar-Sin* A 31, 3<sup>3</sup>; C 21, 15; 60, 12  
*Ubar-Šamaš* A 44, 5 and 12; C 48, 12; 50, 6 and 11  
*Udbalananamhe* A 60, 3<sup>1</sup>; C 69, 16  
*Udbalnamhe* A 72, 30; C 23, 15 and 22  
*Ur-Utu* (*Ur-Babbar*) A 55, 6  
*Uraš-muballit* C 36, 4, 11 and 22(?)  
*Uta-mîšaram* C 62, 5  
*Utug* C 52, 5 and 15  
*Ibi-Adad* C 40, 4, 21, 24, 27 and 30  
*Ibi-Ilabrat* A 73, 1<sup>3</sup>

<sup>1</sup> Sender of the letter.

<sup>2</sup> See pp. xiii—xiv; the sender also of C 44—69 inclusive.

<sup>3</sup> Receiver of the letter.

*Ibiya* C 48, 6  
*Ibiliya* (?) A 75, 29  
*Ibni-Amurrûm* A 10, 4, 10, 12 and 18; C 24, 4  
*Ibni-Sin* A 47, 6 and 25; C 21, 7  
*Ibqu-Šala* A 43, 5 and 10  
*Ibquša* A 66, 3<sup>1</sup>(?); 67, 1<sup>2</sup>  
*Igmil-Sin* A 62, 5; C 21, 25; 40, 4  
*Idi-ili(m)* A 44, 6  
*Idam-arši* A 16, 7  
*Idin-Amurrûm* A 84, 5  
*Idin-Ea* A 44, 9  
*Idin-Enlil* C 41, 5  
*Idin-Nanâ* C 36, 5, 14, 19 and 21  
*Idin-Šakkan* C 41, 1<sup>2</sup>; 42, 1(?) and 7<sup>2</sup>  
*Idinyatum* (?) C 29, 6; 73, 3<sup>1</sup>  
*Il-Amurrûm* C 48, 6  
*Ilu-zâbil* A 72, 23  
*Ilu-nâšir* C 68, 33  
*Ilu-rabû* C 69, 20 and 22  
*Ilušu-ilnišu* A 68, 3<sup>1</sup>  
*Ilušu-bânî* A 58, 5  
*Ili-abi* (?) A 15, 5  
*Ili-amtahar* C 71, 5  
*Ili-u-Šamaš* A 32, 6  
*Ili-ublam* C 41, 3<sup>1</sup>  
*Ili-idinmam* A 39, 12; C 2, 6; 17, 4 and 22; 69, 5, 29, 33, 39 and 44  
*Ili-igîš* A 34, 15  
*Ili-igîšam* A 51, 6; C 12, 4; 21, 9; 46, 6  
*Ili-ippalzam* A 1, 4 and 13; C 8, 10; 38, 4, 14, 18, 20 and 21  
*Ili-ippašra* C 60, 12  
*Ili-išmeanî* C 2, 7  
*Ili-emûqi* C 62, 12  
*Ilin-taman* A 39, 11 and 12  
*Ili-šitanni* C 10, 7  
*Ili-ma* A 29, 7; C 52, 7 and 23  
*Ili-ma-abi* A 15, 19; 71, 7; C 11, 11(?)  
*Ili-manzir* (?) A 46, 6  
*Ili-tappê* C 21, 23  
*Iltâni* A 20, 8  
*Ingur-Akšak* C 19, 7 and 14  
*Ingur-Sin* A 60, 8  
*Ingur-Šamaš* C 60, 11  
*Imdi-Enlil* C 23, 9  
*Immer-ili* A 84, 8(?) and 13  
*Inbuša* C 60, 6  
*Inûh-samar* C 74, 5  
*I-qu-pi*.... A 76, 7  
*Iriham* C 69, 24  
*Irra-qarrad* C 36, 8  
*Iškur-e-namhe* C 69, 15  
*Išum-abi* C 63, 5

<sup>1</sup> Sender of the letter.

<sup>2</sup> Receiver of the letter.

*Išum-mušallim* A 82, 6  
*Išme-Adad* A 29, 10  
*Ištar-il*<sup>1</sup> C 77, 9  
*Ištar-ellatzu* C 33, 5  
*Īa-emūgašu*(?) C 47, 5 and 10  
*Ea-kimā-iliya*(?) C 14, 4  
*Ea-rabi* C 9, 10; 21, 11 and 26; 49, 7  
*EDIN-gāmīl* C 35, 6, 9 and 17  
*Eṭellum* A 28, 6  
*Eṭel-pī* . . . A 71, 3<sup>2</sup>  
*Eṭel-pī-Marduk* A 1, 8, 18 and 28; 26, 17; C 65, 14; 77, 12, 14, 16(?), 23 and 29  
*Ēmē* C 7, 4  
*Emahum* A 44, 8  
*Enlil-abī* A 52, 13  
*Enlil-daḫeti* C 21, 8 and 21(?)  
*Enlil-kurgalanī* C 28, 32 and 33; 73, 3<sup>2</sup>  
*Enlil-nišu* C 53, 11  
*Enlil-rabi* C 67, 8  
*Ērib-Sin* C 41, 12 and 17  
*Ēreš-kiḡal* A 52, 10 and 12  
*Ērišum* A 25, 7  
*Ba'u-šarrat* A 67, 23  
*Bāb-arim-ilī* A 52, 7  
*Bēl-la-maḡar* or *Bēl-maḡar* A 76, 14  
*Bedilum* C 75, 5  
*Bahūtum* A 46, 5  
*Bītāa* C 69, 12(?), 20, 22 and 36  
*Balātsu-tāb* A 58, 3<sup>2</sup>  
*Gimil-Amurrim* A 70, 4(?);<sup>2</sup> C 24, 4  
*Gimil-Ištar* A 77, 12  
*Gimil-Marduk* C 19, 7 and 14  
*Gimillum* A 40, 5; C 56, 6  
*Gašrim*(?) A 66, 1<sup>3</sup>  
*Dayānum* C 15, 6 and 21  
*Damqi-ilišu* A 37, 5  
*Warad-Ištar* C 44, 5  
*Wardiya* A 77, 9, 16, 17 and 24(?)  
*Wardum* A 40, 14 and 27  
*Zazayum* A 76, 16 and 19  
*Ziyaki* C 24, 4  
*Ziyatum*(?) A 17, 6, 8 and 16  
*Zikiv-ilišu* A 25, 6  
*Zimru-Akšak* C 23, 14 and 21  
*Zinū* A 62, 1<sup>3</sup>; 63, 1<sup>3</sup>; 64, 1<sup>3</sup>; 78, 1(?)<sup>3</sup>  
*Zariqum* C 61, 7  
*Hammurabi*<sup>4</sup> (B 19, 30; 32, 4)  
*Hišām* A 12, 13, 14 and 18  
*Hušašum* C 56, 14  
*Tāb-eli-mātīm* C 76, 3<sup>2</sup>; 77, 3<sup>2</sup>  
*Yakīm-ašar* A 31, 1<sup>3</sup>  
*Kimā-aḡum* C 38, 8, 10, 15 and 16

<sup>1</sup> Or rather *Ištar-ilat*.<sup>2</sup> Sender of the letter.      <sup>3</sup> Receiver of the letter.<sup>4</sup> See p. xiii; the sender also of C 1—42 inclusive.

*Kēš-idinnam* C 41, 5  
*Kar-gal-a-maḡ-a-ni* A 18, 5, 16 and 22  
*Karanatum* A 67, 3, 14 and 40<sup>2</sup>  
*Lū-Ninšubur-ka* C 15, 10 and 17  
*Lugal-kaḡina* C 68, 29 and 36  
*Lam-ma-×-nu-ti* A 38, 6  
*Lipit-ilišu* C 48, 5  
*Lipit-Ištar* C 15, 4, 9, 11, 14 and 22; 54, 4  
*Miḡir* . . .(?) A 75, 5<sup>3</sup>  
*Mār-Urim* C 42, 4, 13, 15 and 22  
*Mār-iršitim* A 76, 16; C 5, 8  
*Muhaddat* A 40, 16  
*Manium* C 39, 4 and 23  
*Manziya* C 48, 7  
*Maniya* A 64, 7  
*Munawwirum* A 58, 5; C 4, 4; 56, 17 and 19  
*Marduk-nāšir*<sup>4</sup> C 23, 1<sup>1</sup>; 25, 1<sup>1</sup>; 26, 1<sup>1</sup>; 40, 1<sup>1</sup>; 76, 1<sup>1</sup>; 77, 1<sup>1</sup>  
*Mašum* C 21, 10  
*Mutum-il* C 64, 5  
*Nā'id-Enlil* A 22, 15  
*Nabi-Sin* A 16, 5 and 25  
*Nabium-mālik* C 14, 8, 21 and 23; 17, 8; 65, 6 and 12; 75, 11  
*Niḡalbi* A 55, 5  
*Nidnat-Sin* A 72, 3<sup>2</sup>  
*Nidnatum* A 33, 8  
*Nār-Ilabrat* A 63, 3<sup>2</sup>  
*Nār-Šamaš* C 30, 4  
*Nāriya* C 60, 13  
*Namsibḡil* A 82, 13, 14, 24 and 26  
*Nanna-mansum* C 75, 3<sup>2</sup>  
*Nannatum* C 18, 4(?), 8, 10, 18 and 20  
*Nergal-bānī* C 61, 6  
*Sani*(?) A 49, 5<sup>5</sup>  
*Sinti-subtatum* A 9, 7  
*Sin-ašarid* A 16, 23  
*Sin-usili* A 21, 14  
*Sin-ušili* A 44, 7; 48, 7  
*Sin-i* . . . C 26, 10  
*Sin-idinnam* A 1, 10 and 12; 22, 16; C 21, 21; 68, 7, 10 and 24; 74, 3<sup>2</sup>  
*Sin-imḡuranni* A 18, 5; C 1, 12  
*Sin-ippalzam* C 21, 16  
*Sin-iḡišam* C 21, 6  
*Sin-išmeanni* C 16, 4 and 19  
*Sin-ērīš* C 12, 7; 49, 6  
*Sin-wēdu* A 16, 5; C 61, 8  
*Sin-kūwir* A 65, 3<sup>2</sup>  
*Sin-kirub* A 63, 7 and 15

<sup>1</sup> Receiver of the letter.<sup>2</sup> Sender of the letter.<sup>3</sup> Read *Mi-gi-ir* . . . for *Mi-gi-ni* . . .(?).<sup>4</sup> See pp. xiii—xiv; joint-receiver also of A 15—20 and 51—53 inclusive.<sup>5</sup> Cp. B 139, 3; TALLQUIST, *A. P. N.* 192 b.

*Sin-mâgir* A 3, 4; 33, 5 and 33; 48, 5; 65, 1<sup>1</sup>; 81, 7; 85, 7 and 11; C 20, 7; 21, 10, 15, 18 and 21; 31, 4; 59, 5  
*Sin-mušallim*<sup>2</sup> C 66, 9, 11 and 13; 74, 8  
*Sin-muštâl* C 2, 5; 3, 5  
*Sin-nûwir* C 21, 18  
*Sin-rimeni* A 38, 5; C 60, 13  
*Šin-šâsi*(?) A 75, 13  
*Sin-tukulti* C 52, 25  
*Puzur-Šamaš* C 21, 9  
*Palluya* C 21, 25  
*Pirhuni* C 64, 5  
*Šilhûrtum* C 56, 7<sup>3</sup>  
*Šilli-Amurrâm* A 40, 5; C 65, 5  
*Šilli-Išum* A 11, 10  
*Šilli-Ištar* A 21, 17  
*Rê-i-Mami* A 22, 6  
*Rê-ûšu-damiq*(?) C 45, 6  
*Rabi-KA.DI* C 57, 6 and 13  
*Rabût-Sin* A 16, 25  
*Ributa* A 29, 5  
*Rim . . .* A 65, 12  
*Rim-Adad* C 41, 4  
*Rim-Sin* C 7, 4  
*Rimiya* C 8, 10  
*Riš-Irra* A 21, 6 and 15  
*Šêp-Sin* A 19, 8; 62, 19, 25 and 31; C 3, 4; 40, 7  
*Šalimum* A 72, 26  
*Šulpae-rabi* C 68, 16 and 27  
*Šum-iddin* A 39, 12  
*Šumma-ilum* C 50, 4; 57, 5  
*Šamaš-gâmil* C 21, 20  
*Šamaš-dayân* C 21, 6  
*Šamaš-hâšir*<sup>4</sup> A 54, 5; 56, 10; 62, 2<sup>5</sup>; C 16, 8; 24, 8; 37, 8; 40, 9, 23 and 29; 42, 7; 67, 7  
*Šamaš-kimû-iliya* C 56, 8 and 13  
*Šamaš-nûwir*(?) A 71, 1<sup>1</sup>  
*Šamaš-mâgir* C 21, 7  
*Šamaš-mušallim* A 82, 6 and 22  
*Šamaš-šûlul* A 3, 4  
*Šamaš-šulûšu-iddin* A 77, 9  
*Šamaš-šimû* A 45, 5 and 6  
*Šamaš-tukulti* A 26, 15 and 19  
*Tizgarum* C 21, 17  
*Tukulti-Sin-ilumi* A 35, 5  
*Tananmatum* A 24, 7  
*Tarûbum* C 41, 4; 52, 6 and 22; 53, 10  
*Tarûbâtum* A 30, 6; 56, 3<sup>5</sup>; 57, 3<sup>5</sup>; C 29, 4; 70, 3<sup>5</sup>; 71, 3<sup>5</sup>

<sup>1</sup> Receiver of the letter.

<sup>2</sup> See p. xiii; receiver or joint-receiver also of C 27—37 inclusive, and probably also of C 38.

<sup>3</sup> Unless a place-name(?).

<sup>4</sup> See p. xiii—xiv: receiver or joint-receiver also of C 1—77 inclusive, except C 43, of which the receiver's name is missing.

<sup>5</sup> Sender of the letter.

## (ii.) PLACES.

*Adab*<sup>1</sup>(?) A 74, 7; 66, 10  
*Ahanuta* A 41, 6  
*Âl-îli-îstikal* C 75, 6  
*Âl-bârîm* A 39, 6  
*Âl-mušekēnim* C 45, 5  
*Âl-širintim* C 49, 5  
*Asahhapa* C 76, 6; 77, 7 and 16  
*Ašemê* C 59, 7  
*Ubratî* C 28, 10  
*UD.Û.GAL*(?).UNU A 42, 6  
*Uppila* A 72, 6  
*Ur-edin-na* A 60, 6  
*Urum* A 4, 10 and 16; 70, 15; C 2, 9  
*Uruk* A 61, 15; 66, 8  
*Ea-dungi* A 10, 6, 11 and 17  
*Egikkirum* C 36, 7  
*Emutbalum* A 4, 5; 12, 4; 77, 6  
*Eridu* A 65, 8  
*Iršit-me'i* A 40, 10 and 15  
*Iškun-Enlil* A 48, 6  
*BU.RU.\*.TAB.(KI)* A 26, 5  
*BAD.NUN.(KI)* A 45, 7  
*Bâbili* A 6, 9; 40, 7 and 8; 77, 17  
*Bâb-iškazu*(?) C 56, 7  
*Bit-ašar* C 54, 4  
*Bit-karkara* C 74, 13  
*Bit-šimarim* A 15, 5  
*Binâ* C 19, 5 and 17  
*Binnim* A 21, 7  
*Gunatum* C 61, 6  
*Dubikum*(?) A 21, 9  
*Dûr-eṭellum* A 24, 5; 30, 7; 70, 9; C 29, 3; 42, 6 and 11(?)  
*Dûr-gurgurri* C 5, 7  
*Dûr-kudur-mabuk* A 9, 6  
*Dinti-ili* C 4, 6  
*Zibnatum* C 36, 6  
*Ziklitum* C 17, 7 and 24  
*Zunawê* C 10, 6  
*Harharrî* C 28, 5  
*Hattatim*(?) A 16, 8  
*Yabirutta* A 70, 10  
*Kubatim* C 35, 4  
*Kâr-Nabium* C 22, 19  
*Kâr-Šamaš* A 70, 13  
*Kisurra* C 9, 8  
*Kutalla* C 16, 4  
*Lagaš* C 59, 8;  
*La-za- . . .* A 52, 18  
*Larsa* A 4, 9 and 15; 7, 8; 8, 9; 62, 9 and 23; C 1, 8; 14, 8; 27, 5; 69, 10  
*Maškan-šabrîm* C 22, 21; 77, 5  
*Mašmašene* C 24, 7

<sup>1</sup> Id. HĪ.GAR.(KI), doubtfully equated with Adab.

*Nibru* A 12, 8  
*Nahitum* C 66, 6 and 16  
*Ninâ* C 15, 5  
*Naprarâ* C 48, 5  
*Sabum* A 61, 19  
*Sippar* A 29, 11; 42, 6; 49, 6; C 11, 8; 41, 7  
*Pâni-âlin* C 68, 5  
*Šabdi-lahtan*(?) A 4, 4  
*Šit-bar-bar* A 28, 7 and 11  
*RA.KA.BAD.(KI)* A 78, 13, 20(?) and 23  
*Raggatim*(?) A 17, 5  
*Razaku* A 40, 5  
*Rizun* A 70, 17  
*Rahabu(m)* C 28, 6; 74, 14  
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<sup>1</sup> Br., no. 9108.<sup>2</sup> Br., no. 4866.

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0. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞𐾟𐾠𐾡𐾢𐾣𐾤𐾥𐾦𐾧𐾨𐾩𐾪𐾫𐾬𐾭𐾮

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(EITHER 2 OR 3 LINES MISSING.)

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0. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞𐾟𐾠𐾡𐾢𐾣𐾤𐾥𐾦







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[illegible]

L. E.

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[illegible]

R. (ABOUT 3 LINES MISSING.)

*Pl. IX.*

O. (EITHER 2 OR 3 LINES MISSING.)

[illegible]

金匱要略卷之六

[illegible]

20 25

(ABOUT 1 LINE MISSING.)






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5

𠂇 𠂈 𠂉 𠂊 𠂋 𠂌 𠂍 𠂎 𠂏 𠂐 𠂑 𠂒 𠂓 𠂔 𠂕 𠂖 𠂗 𠂘 𠂙 𠂚 𠂛 𠂜 𠂝 𠂞 𠂟 𠂠 𠂡 𠂢 𠂣 𠂤 𠂥 𠂦 𠂧 𠂨 𠂩 𠂪 𠂫 𠂬 𠂭 𠂮 𠂯 𠂰 𠂱 𠂲 𠂳 𠂴 𠂵 𠂶 𠂷 𠂸 𠂹 𠂺 𠂻 𠂼 𠂽 𠂾 𠂿 𠃀 𠃁 𠃂 𠃃 𠃄 𠃅 𠃆 𠃇 𠃈 𠃉 𠃊 𠃋 𠃌 𠃍 𠃎 𠃏 𠃐 𠃑 𠃒 𠃓 𠃔 𠃕 𠃖 𠃗 𠃘 𠃙 𠃚 𠃛 𠃜 𠃝 𠃞 𠃟 𠃠 𠃡 𠃢 𠃣 𠃤 𠃥 𠃦 𠃧 𠃨 𠃩 𠃪 𠃫 𠃬 𠃭 𠃮 𠃯 𠃰 𠃱 𠃲 𠃳 𠃴 𠃵 𠃶 𠃷 𠃸 𠃹 𠃺 𠃻 𠃼 𠃽 𠃾 𠃿 𠄀 𠄁 𠄂 𠄃 𠄄 𠄅 𠄆 𠄇 𠄈 𠄉 𠄊 𠄋 𠄌 𠄍 𠄎 𠄏 𠄐 𠄑 𠄒 𠄓 𠄔 𠄕 𠄖 𠄗 𠄘 𠄙 𠄚 𠄛 𠄜 𠄝 𠄞 𠄟 𠄠 𠄡 𠄢 𠄣 𠄤 𠄥 𠄦 𠄧 𠄨 𠄩 𠄪 𠄫 𠄬 𠄭 𠄮 𠄯 𠄰 𠄱 𠄲 𠄳 𠄴 𠄵 𠄶 𠄷 𠄸 𠄹 𠄺 𠄻 𠄼 𠄽 𠄾 𠄿 𠅀 𠅁 𠅂 𠅃 𠅄 𠅅 𠅆 𠅇 𠅈 𠅉 𠅊 𠅋 𠅌 𠅍 𠅎 𠅏 𠅐 𠅑 𠅒 𠅓 𠅔 𠅕 𠅖 𠅗 𠅘 𠅙 𠅚 𠅛 𠅜 𠅝 𠅞 𠅟 𠅠 𠅡 𠅢 𠅣 𠅤 𠅥 𠅦 𠅧 𠅨 𠅩 𠅪 𠅫 𠅬 𠅭 𠅮 𠅯 𠅰 𠅱 𠅲 𠅳 𠅴 𠅵 𠅶 𠅷 𠅸 𠅹 𠅺 𠅻 𠅼 𠅽 𠅾 𠅿 𠆀 𠆁 𠆂 𠆃 𠆄 𠆅 𠆆 𠆇 𠆈 𠆉 𠆊 𠆋 𠆌 𠆍 𠆎 𠆏 𠆐 𠆑 𠆒 𠆓 𠆔 𠆕 𠆖 𠆗 𠆘 𠆙 𠆚 𠆛 𠆜 𠆝 𠆞 𠆟 𠆠 𠆡 𠆢 𠆣 𠆤 𠆥 𠆦 𠆧 𠆨 𠆩 𠆪 𠆫 𠆬 𠆭 𠆮 𠆯 𠆰 𠆱 𠆲 𠆳 𠆴 𠆵 𠆶 𠆷 𠆸 𠆹 𠆺 𠆻 𠆼 𠆽 𠆾 𠆿 𠇀 𠇁 𠇂 𠇃 𠇄 𠇅 𠇆 𠇇 𠇈 𠇉 𠇊 𠇋 𠇌 𠇍 𠇎 𠇏 𠇐 𠇑 𠇒 𠇓 𠇔 𠇕 𠇖 𠇗 𠇘 𠇙 𠇚 𠇛 𠇜 𠇝 𠇞 𠇟 𠇠 𠇡 𠇢 𠇣 𠇤 𠇥 𠇦 𠇧 𠇨 𠇩 𠇪 𠇫 𠇬 𠇭 𠇮 𠇯 𠇰 𠇱 𠇲 𠇳 𠇴 𠇵 𠇶 𠇷 𠇸 𠇹 𠇺 𠇻 𠇼 𠇽 𠇾 𠇿 𠈀 𠈁 𠈂 𠈃 𠈄 𠈅 𠈆 𠈇 𠈈 𠈉 𠈊 𠈋 𠈌 𠈍 𠈎 𠈏 𠈐 𠈑 𠈒 𠈓 𠈔 𠈕 𠈖 𠈗 𠈘 𠈙 𠈚 𠈛 𠈜 𠈝 𠈞 𠈟 𠈠 𠈡 𠈢 𠈣 𠈤 𠈥 𠈦 𠈧 𠈨 𠈩 𠈪 𠈫 𠈬 𠈭 𠈮 𠈯 𠈰 𠈱 𠈲 𠈳 𠈴 𠈵 𠈶 𠈷 𠈸 𠈹 𠈺 𠈻 𠈼 𠈽 𠈾 𠈿 𠉀 𠉁 𠉂 𠉃 𠉄 𠉅 𠉆 𠉇 𠉈 𠉉 𠉊 𠉋 𠉌 𠉍 𠉎 𠉏 𠉐 𠉑 𠉒 𠉓 𠉔 𠉕 𠉖 𠉗 𠉘 𠉙 𠉚 𠉛 𠉜 𠉝 𠉞 𠉟 𠉠 𠉡 𠉢 𠉣 𠉤 𠉥 𠉦 𠉧 𠉨 𠉩 𠉪 𠉫 𠉬 𠉭 𠉮 𠉯 𠉰 𠉱 𠉲 𠉳 𠉴 𠉵 𠉶 𠉷 𠉸 𠉹 𠉺 𠉻 𠉼 𠉽 𠉾 𠉿 𠊀 𠊁 𠊂 𠊃 𠊄 𠊅 𠊆 𠊇 𠊈 𠊉 𠊊 𠊋 𠊌 𠊍 𠊎 𠊏 𠊐 𠊑 𠊒 𠊓 𠊔 𠊕 𠊖 𠊗 𠊘 𠊙 𠊚 𠊛 𠊜 𠊝 𠊞 𠊟 𠊠 𠊡 𠊢 𠊣 𠊤 𠊥 𠊦 𠊧 𠊨 𠊩 𠊪 𠊫 𠊬 𠊭 𠊮 𠊯 𠊰 𠊱 𠊲 𠊳 𠊴 𠊵 𠊶 𠊷 𠊸 𠊹 𠊺 𠊻 𠊼 𠊽 𠊾 𠊿 𠋀 𠋁 𠋂 𠋃 𠋄 𠋅 𠋆 𠋇 𠋈 𠋉 𠋊 𠋋 𠋌 𠋍 𠋎 𠋏 𠋐 𠋑 𠋒 𠋓 𠋔 𠋕 𠋖 𠋗 𠋘 𠋙 𠋚 𠋛 𠋜 𠋝 𠋞 𠋟 𠋠 𠋡 𠋢 𠋣 𠋤 𠋥 𠋦 𠋧 𠋨 𠋩 𠋪 𠋫 𠋬 𠋭 𠋮 𠋯 𠋰 𠋱 𠋲 𠋳 𠋴 𠋵 𠋶 𠋷 𠋸 𠋹 𠋺 𠋻 𠋼 𠋽 𠋾 𠋿 𠌀 𠌁 𠌂 𠌃 𠌄 𠌅 𠌆 𠌇 𠌈 𠌉 𠌊 𠌋 𠌌 𠌍 𠌎 𠌏 𠌐 𠌑 𠌒 𠌓 𠌔 𠌕 𠌖 𠌗 𠌘 𠌙 𠌚 𠌛 𠌜 𠌝 𠌞 𠌟 𠌠 𠌡 𠌢 𠌣 𠌤 𠌥 𠌦 𠌧 𠌨 𠌩 𠌪 𠌫 𠌬 𠌭 𠌮 𠌯 𠌰 𠌱 𠌲 𠌳 𠌴 𠌵 𠌶 𠌷 𠌸 𠌹 𠌺 𠌻 𠌼 𠌽 𠌾 𠌿 𠍀 𠍁 𠍂 𠍃 𠍄 𠍅 𠍆 𠍇 𠍈 𠍉 𠍊 𠍋 𠍌 𠍍 𠍎 𠍏 𠍐 𠍑 𠍒 𠍓 𠍔 𠍕 𠍖 𠍗 𠍘 𠍙 𠍚 𠍛 𠍜 𠍝 𠍞 𠍟 𠍠 𠍡 𠍢 𠍣 𠍤 𠍥 𠍦 𠍧 𠍨 𠍩 𠍪 𠍫 𠍬 𠍭 𠍮 𠍯 𠍰 𠍱 𠍲 𠍳 𠍴 𠍵 𠍶 𠍷 𠍸 𠍹 𠍺 𠍻 𠍼 𠍽 𠍾 𠍿 𠎀 𠎁 𠎂 𠎃 𠎄 𠎅 𠎆 𠎇 𠎈 𠎉 𠎊 𠎋 𠎌 𠎍 𠎎 𠎏 𠎐 𠎑 𠎒 𠎓 𠎔 𠎕 𠎖 𠎗 𠎘 𠎙 𠎚 𠎛 𠎜 𠎝 𠎞 𠎟 𠎠 𠎡 𠎢 𠎣 𠎤 𠎥 𠎦 𠎧 𠎨 𠎩 𠎪 𠎫 𠎬 𠎭 𠎮 𠎯 𠎰 𠎱 𠎲 𠎳 𠎴 𠎵 𠎶 𠎷 𠎸 𠎹



三、四、五、六、七、八、九、十、十一、十二、十三、十四、十五、十六、十七、十八、十九、二十、二十一、二十二、二十三、二十四、二十五、二十六、二十七、二十八、二十九、三十、三十一、三十二、三十三、三十四、三十五、三十六、三十七、三十八、三十九、四十、四十一、四十二、四十三、四十四、四十五、四十六、四十七、四十八、四十九、五十、五十一、五十二、五十三、五十四、五十五、五十六、五十七、五十八、五十九、六十、六十一、六十二、六十三、六十四、六十五、六十六、六十七、六十八、六十九、七十、七十一、七十二、七十三、七十四、七十五、七十六、七十七、七十八、七十九、八十、八十一、八十二、八十三、八十四、八十五、八十六、八十七、八十八、八十九、九十、九十一、九十二、九十三、九十四、九十五、九十六、九十七、九十八、九十九、一百。






[illegible]

五

L. E.

五、六、七、八、九、十、十一、十二、十三、十四、十五、十六、十七、十八、十九、二十、二十一、二十二、二十三、二十四、二十五、二十六、二十七、二十八、二十九、三十、三十一、三十二、三十三、三十四、三十五、三十六、三十七、三十八、三十九、四十、四十一、四十二、四十三、四十四、四十五、四十六、四十七、四十八、四十九、五十、五十一、五十二、五十三、五十四、五十五、五十六、五十七、五十八、五十九、六十、六十一、六十二、六十三、六十四、六十五、六十六、六十七、六十八、六十九、七十、七十一、七十二、七十三、七十四、七十五、七十六、七十七、七十八、七十九、八十、八十一、八十二、八十三、八十四、八十五、八十六、八十七、八十八、八十九、九十、九十一、九十二、九十三、九十四、九十五、九十六、九十七、九十八、九十九、一百。

陳金華

卷之二十一

要于上二

○ 聖學聖學

夏國國志卷之五

五國銀行團

五 行 道 德 經

金 鐘 鐵 樹

大正十一年三月一日

丁巳年正月一日

卷之二十一

[illegible][illegible][illegible]
























[illegible]

五十五

11

上  
下  
左  
右  
中  
外  
內  
前  
後  
東  
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南  
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東  
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R. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞𐾟𐾠𐾡𐾢𐾣𐾤𐾥𐾦



0. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝

0. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞𐾟𐾠𐾡𐾢𐾣𐾤𐾥𐾦

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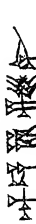

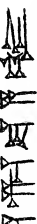

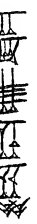


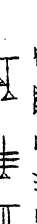
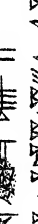
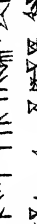
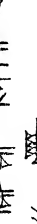
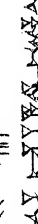


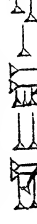



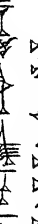
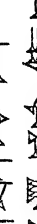
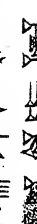








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0. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝

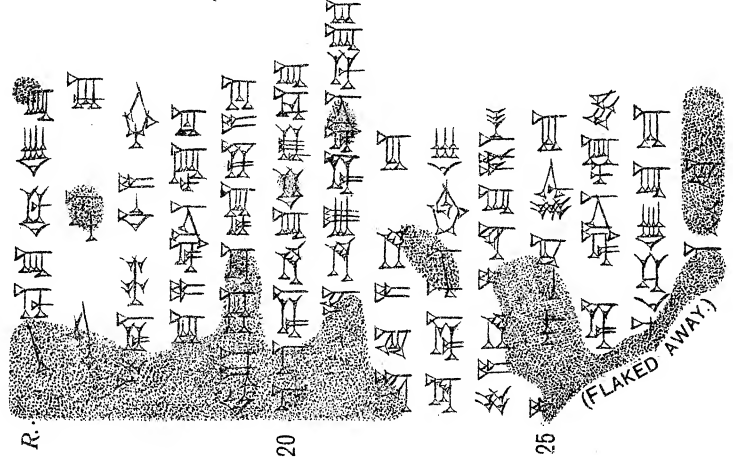
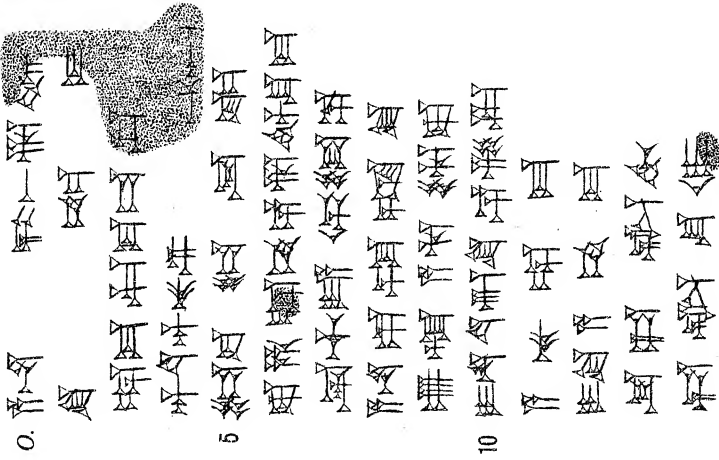


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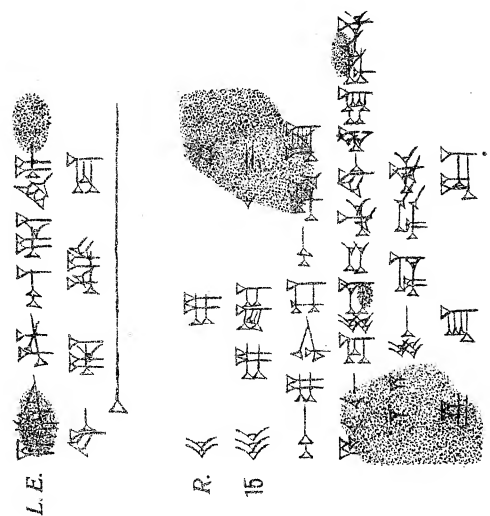
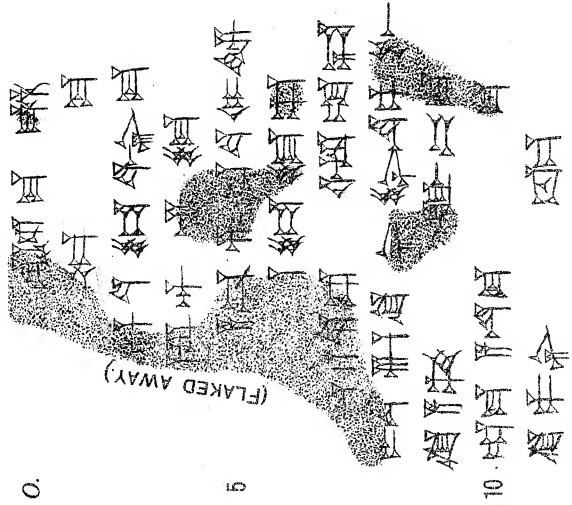
0. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞𐾟𐾠𐾡𐾢𐾣𐾤𐾥𐾦

0. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞𐾟𐾠𐾡𐾢𐾣𐾤𐾥

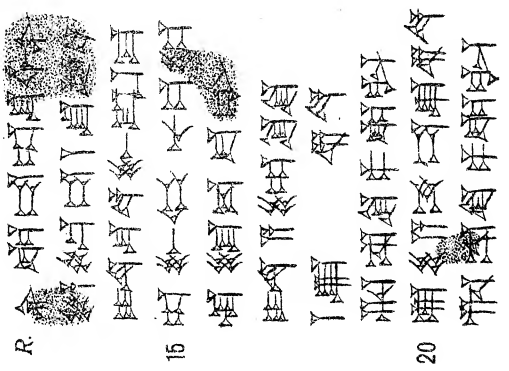
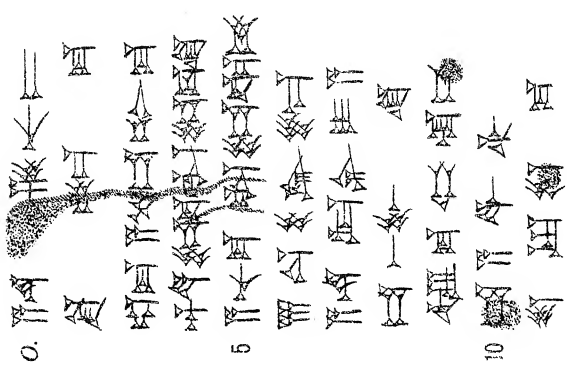
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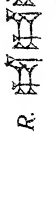
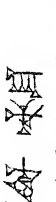






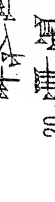
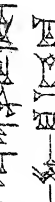

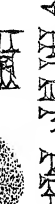


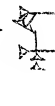
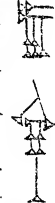
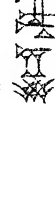
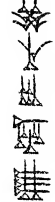

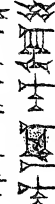


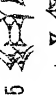

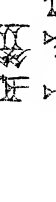





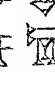
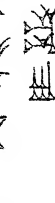
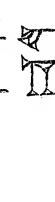
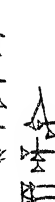

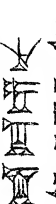
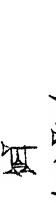

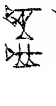
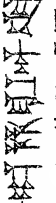
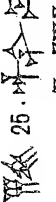
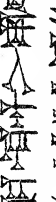

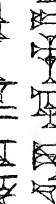


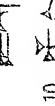

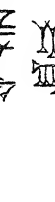
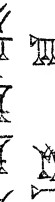










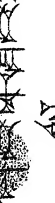

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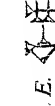

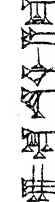



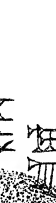

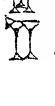
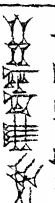








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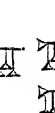


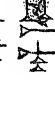
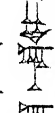










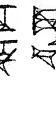







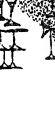




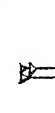


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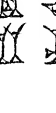



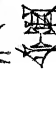
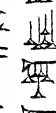


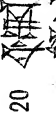
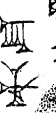



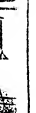




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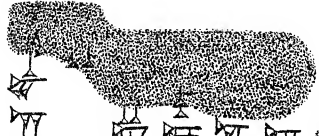

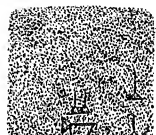









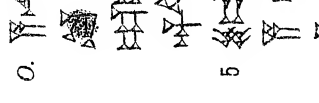
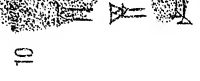
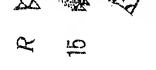
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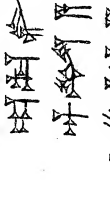


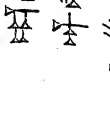














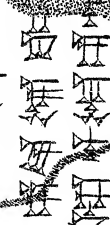

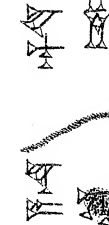

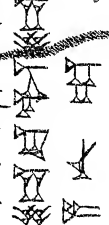



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0. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞𐾟𐾠𐾡𐾢𐾣𐾤𐾥𐾦

71

0.     
5     
10     
15     
R   

72

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U.E.   

L.E.       

0. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞𐾟𐾠𐾡𐾢𐾣𐾤𐾥𐾦

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(BROKEN AWAY.)

(BROKEN AWAY.)

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(BROKEN AWAY.)

R. L.E.

O. 1. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.

(BROKEN AWAY)

5. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.

10. 1. 1.

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1. 1. 1.

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1. 1. 1.

15. 1. 1.

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1. 1. 1.

1. 1. 1.

1. 1. 1.

L.E. 1. 1. 1.

1. 1. 1.

20. 1. 1. 1.

R. 1. 1. 1.

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1. 1. 1.

1. 1. 1.

5. 1. 1. 1.

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1. 1. 1.

1. 1. 1.

1. 1. 1.

10. 1. 1. 1.

1. 1. 1.

1. 1. 1.

R. 1. 1. 1.

15. 1. 1. 1.

1. 1. 1.

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1. 1. 1.

1. 1. 1.

20. 1. 1. 1.

1. 1. 1.

1. 1. 1.

(BROKEN AWAY.)

(FIRST 2 LINES MISSING.)

O. 1. 1. 1.

(BROKEN AWAY.)

1. 1. 1.

5. 1. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.

10. 1. 1. 1.

L.E. 1. 1. 1.

1. 1. 1.

1. 1. 1.

L.E.

1. 1. 1.

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25. 1. 1. 1.

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 15 𠄎𠄎𠄎 𠄎𠄎𠄎  
 𠄎𠄎𠄎 𠄎𠄎𠄎

(POSSIBLY 1 LINE MISSING.)

(BROKEN OFF.)

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 5 𠄎𠄎𠄎𠄎  
 𠄎𠄎𠄎𠄎  
 𠄎𠄎𠄎𠄎  
 𠄎𠄎𠄎𠄎

R. 𠄎𠄎𠄎𠄎  
 10 𠄎𠄎𠄎𠄎  
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 𠄎𠄎𠄎𠄎  
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 𠄎𠄎𠄎𠄎  
 15 𠄎𠄎𠄎𠄎  
 𠄎𠄎𠄎𠄎

(BROKEN OFF.)

R. (ABOUT 1 LINE MISSING.)

20 𠄎𠄎𠄎𠄎  
 𠄎𠄎𠄎𠄎  
 𠄎𠄎𠄎𠄎  
 𠄎𠄎𠄎𠄎  
 𠄎𠄎𠄎𠄎  
 25 𠄎𠄎𠄎𠄎  
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 30 𠄎𠄎𠄎𠄎  
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O. (SEVERAL LINES MISSING.)

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 5 𠄎𠄎𠄎𠄎  
 𠄎𠄎𠄎𠄎  
 𠄎𠄎𠄎𠄎  
 𠄎𠄎𠄎𠄎

L.E. 𠄎𠄎𠄎𠄎

R. 𠄎𠄎𠄎𠄎  
 𠄎𠄎𠄎𠄎

(BROKEN OFF.)

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